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## P R E F A C E.

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THIS little work begins with a brief explanation of the laws of the Iambic, Trochaic, and Anapæstic Metres, as employed in Greek Tragedy, and a statement of the Rules of Prosody according to the usage of the Greek Tragedians. For information on the quantity of radical syllables, or other syllables to which the remarks do not apply, the Student must seek in a Prosodiacal Lexicon, or in the Indexes of Beck to Euripides, and those in imitation of Beck to *Æschylus* and *Sophocles*. These will be found to offer many advantages to a beginner. They will lay before him the Attic uses of Tragedy, distinct and free from intermixture with Epic, Lyric, or Comic peculiarities of construction and quantity, which, in a general Prosodiacal Lexicon to the whole body of Greek poetry of every age, and of every style, will be continually ensnaring him. They will suggest to him those epithets alone which the Tragic stage admits, instead of a promiscuous collection, drawn in great part from poets of styles too enthusiastic, and too little assimilated to the language of life and business, to harmonize with the sober tone of Attic Tragedy. They will enable him to ascertain what tenses and what moods of tenses enter into dramatic verse. And it is no light advantage in the use of them, that the absence of phrases and synonyms removes a continual temptation to indolence and thoughtlessness, and compels the composer to exercise his own judgment, and depend on his own memory. The least part of their utility is the determina-

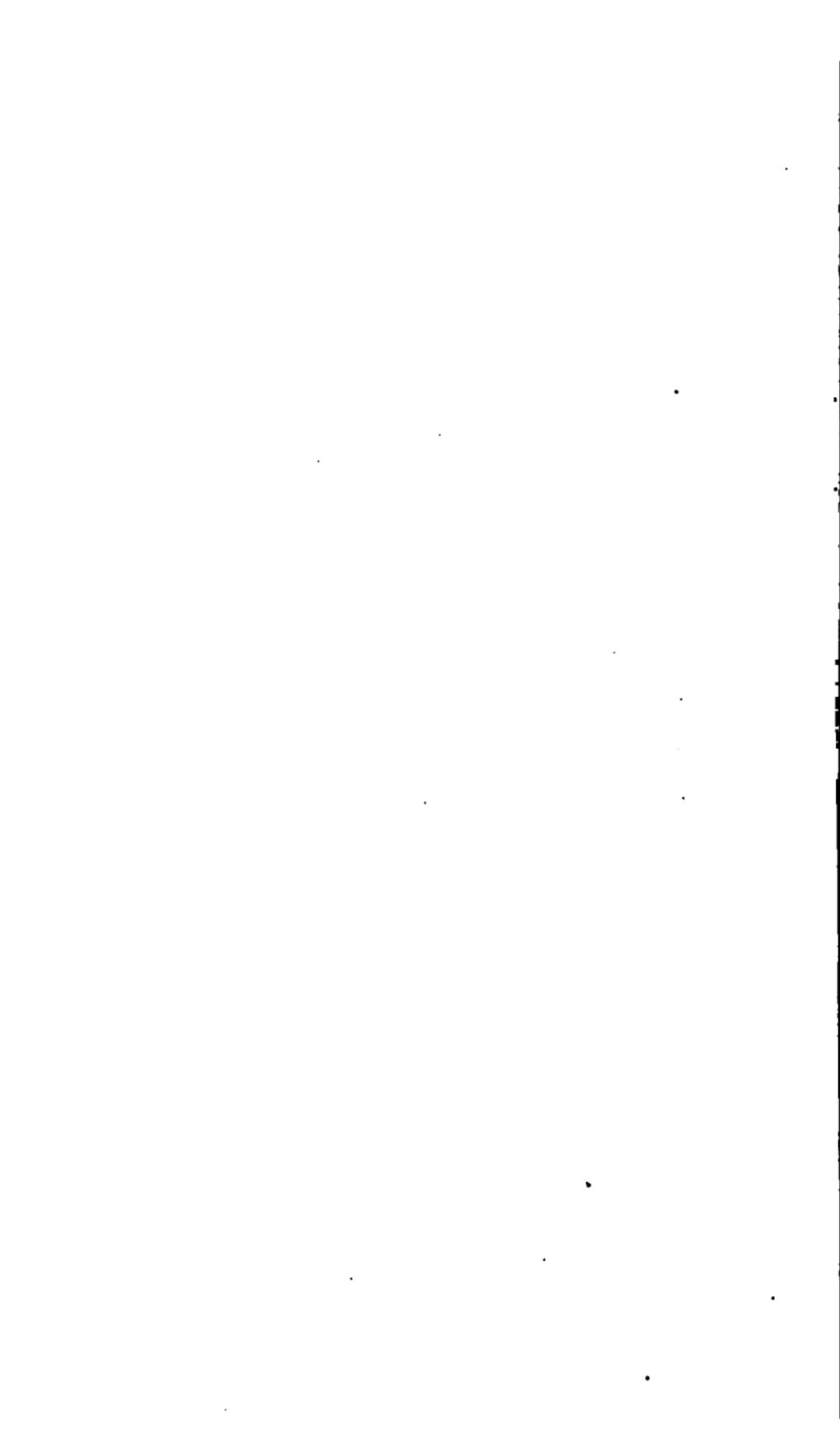
tion of quantity; for a small proportion of syllables remains doubtful, after the rules in the sketch of prosody here given have been applied to them.

The remarks on metre and prosody are followed by the examples. For facilitating the first attempts when the very flow of the metre is not yet familiar, four pages present the uninflected Greek words opposite to the English. Then follow single lines literally translated from Greek, with a few necessary alterations when they had not been extracted from authors of tragedy. To these detached sentences are subjoined, exemplifying the management of particles and connexions, before the student enters upon the collection of entire passages. The words in italics have no corresponding words in the originals, but were supplied to complete the sense in the English: these should be omitted in re-translation. Words connected by the hyphen are to be rendered by a single Greek word. Constructions not immediately suggested by the English are pointed out in short notes at the foot of the page, the first time they occur. These assistances decrease in frequency as the work advances.

## CONTENTS.

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	PAGE
ON THE IAMBIC METRE . . . . .	1
PROSODY . . . . .	7
ON THE TROCHAIC AND ANAPESTIC SYSTEMS OF TRAGEDY .	25
DALECT . . . . .	29
EXERCISES . . . . .	32
EXAMPLES . . . . .	40



ON THE  
IAMBIC METRE.

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1. In explaining the laws of the Iambic Metre, we have to do with the four dissyllable feet, and four of the trisyllable feet. These are,

The spondee	--	λίγω.	The dactyl	--	λίγετε.
— trochee	--	λίγε.	— cretic	--	λίγεται.
— iambus	--	λέγω.	— anapæst	--	λέγεται.
— pyrrhich	--	λέγε.	— tribrach	--	λέγετε.

2. The Iambic verse of tragedy, called the trimeter, contains six feet, which originally were all iambi; as in

λεωργὰ κάθέμιστα, σοὶ δὲ θηρίων.    ARCHILOCHUS.  
λέληθεν οὐδὲν, οὐδὲ τῶν ἀμεινόνων.    SIMONIDES.

3. The writers of plays, to assimilate the metre of their dialogue to conversation, introduced spondees into any or all of the odd places, the 1st, 3rd, and 5th; leaving the remaining feet iambi, the 2nd, 4th, and 6th. Examples are,

στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.    AESCH. *Prom.* 11.  
πάντως δ' ἀνάγκη τῶνδε μοι τόλμαν σχέθειν.    *Ibid.* 15.

4. This liberty was afterwards still farther extended: as two short syllables are equivalent to one long one, the last syllable of the iambus, so resolved, produced the tribrach; and the last of the spondee, similarly treated, changed that foot into the dactyl: while a similar resolution of the first syllable of the spondee introduced the anapæst. But the dactyl and anapæst were excluded from the fifth place, and the anapæst from the third.

5. Lastly, as the last syllable of a verse is common, the

pyrrhich entered the last place indiscriminately with the iambus; so that, on the whole, the admissible feet are the following :

The sixth, an iambus, or a pyrrhich.

The fifth, an iambus, a spondee, or a tribrach.

The fourth, an iambus, or a tribrach.

The third, an iambus, a spondee, a tribrach, or a dactyl.

The second, an iambus, or a tribrach.

The first, an iambus, spondee, tribrach, dactyl, or anapæst.

In scanning a line of more than twelve syllables, begin at the end and scan backwards; for the trisyllabic feet, which cause the difficulties, usually lie near the beginning.

6. The last syllable of a line that ends in a short vowel is sometimes cut off, when the next line begins with a vowel; as in

*σοί φασιν αὐτὸν ἐσ λόγους ἐλθεῖν μολόντα*  
*ἀπτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.* SOPH. *Œd. Col.* 1164.

the short final *a* of *μολόντα*, at the end of line 1164, being elided before the diphthong at the beginning of the next line. This can be allowed only when the penult of the word that suffers elision is long.

7. When a proper name contains two short syllables intercepted between two long ones, as *Ιππομέδων*, *Ἀντιγόνη*, *Ιφιγένεια*, it may be so introduced as to bring an anapæst into any place except the last. Thus, with anapæst in

2d place, *ἢν Ι|φιγένει|αν ὠνόμαξα*ς ἐν δύοις. EUR. *Iph. Aul.* 414.

3d . . . *τέταρτον Ιπ|πομέδοντ*' | ἀπέστειλεν πατήρ. SOPH. *Œd. C.* 1307.

4th . . . *δ' αὐτὸν τρίτος τῶνδ'* *Ιπ|πομέδων* | τοισθ' ἔφυ. EUR. *Suppl.* 881.

5th . . . *Ογγύια δ'* *ἐσ πυλάμαδ'* *Ιπ| πομέδων* | κακά. EUR. *Phæn.* 1113.

8. And the same liberty is sometimes assumed without absolute necessity, in such words as *Μενέλαος*, *Ἀγαμέμνων*: thus we find

*Αγάμεμνον, ὁ | Μενέλαο|ε, πῶς ἀν ἀντ' ἐμοῦ;* SOPH. *Philoct.* 794.

*μήτηρ δ' ἐμή | Φρυγίοισιν ἐν σκυλεύμασιν.* EUR. *Electr.* 314.

*Ιερὰ λαβῶν τοῦ Ζηνὸς Ή|ράκλέοντ* | ἔχει. SOPH. *Philoct.* 943.

though in all these instances the names might have been brought in regularly; *Μενέλαος* and *Φρυγίοισιν* being capable of standing at the beginning of a line; and *Ηράκλέοντ* being equally *Ηράκλέοντ*, and adapted to close a line. The whole

of the anapæst must be included in the proper name. ἐπὶ δῆμον Ἰθάκης, καὶ πλὴν Κεφαλαῖλην στρατὸν, could not stand, because the two latter syllables alone of the anapæst are included within the proper name, the first being the last syllable of καπί.

9. A dactyl or tribrach must not precede an anapæst; but one tribrach may precede another, or a dactyl a tribrach: as in OEd. Tyr. 967,

κτανεῖν ἔμελον πατέρα τὸν ἐμὸν, δὲ τὸν θανάτον.

10. The anapæst in the first place must be entirely included in the first word, and not made up out of two or more words:

ὅταν οὖν | δ δαίμων . . . .  
πότε ταῦτ' | ἔλεξας . . . .  
οὐ δὲ ταῦτ' | ἔδρασας . . . .

are inadmissible.

11. But if the line begin with an article immediately followed by its substantive, or preposition by its case, there is no objection. Thus in

τὸν ἵστον | χρόνον . . . .      ἐπὶ τῷδε δὲ τὴν ἡγόρευσον . . . .

τὸν followed immediately by ἵστον makes a legitimate beginning, as also does ἐπὶ τῷ . . . ., the case immediately succeeding the preposition.

12. With a tribrach or dactyl as the first foot, there is no such restriction.

ὅταν ἐν | Ἀχαιοῖς . . . .  
πότε γὰρ | ἔλεξας . . . .  
οὐ θέμις | ἀκούειν . . . .

are legitimate beginnings.

13. The first syllable either of the third or the fourth foot should be the last syllable of a word; so that the verse shall be divided into two parts, one containing two and a half feet, the other three and a half. The former cæsura, that in the middle of the third foot, is more frequent; but there should by all means be one or the other. Instances of the former or penthemimetal cæsura are—

Σκέθην ἐσ οἴμον—ἄβατον εἰς ἐρημίαν.	Æsch. Prom. 2.
“Ηφαιστε, σοὶ δὲ—χρὴ μέλειν ἐπιστολάς.	Ibid. 3.
ἴψηλοκρήμνοις—τὸν λεωργὺν δύχιδσαι.	Ibid. 5.

as also lines 7, 8, 9, 10, 12, 13, 14, 16, 17.

Of the second or hepthemimeral cæsura, instances are,

χθονὸς μὲν ἐς τηλουρὸν—ῆκομεν πέδον.      *Aesch. Prom. 1.*  
 ἐς σοι πατήρ ἐφεῖτο—τόνετε πρὸς πέτραις.      *Ibid. 4.*  
 ἀδαμαντίνων δεσμῶν ἐν—ἀρρήκτοις πέδαις.      *Ibid. 6.*

as also lines 13, 15. So that five lines out of seventeen, or about one-third, have this hepthemimeral cæsura; and this is about the average proportion.

Divisions between clauses or sentences should in general coincide with the cæsuras.

14. There may be an elision at the cæsura, as at the penthemimeral cæsura, in

ἴραρεν ἥδε γ'—ώλένη δυσεκλύτως.      *Aesch. Prom. 60.*  
 δτφ τρόπῳ τῆσδ—έκκυλισθήσῃ τέχνης.      *Ibid. 87.*  
 γένοινθ', ὑφ' ἄρματ'—ῆγαγον φιληνίους.      *Ibid. 463.*

and at the hepthemimeral cæsura,

σὺν τῷ θεῷ φανούμεθ—ῇ πεπτωκότες. *Soph. Ed. Tyr. 146.*

15. In a very small number of lines elision after the third foot supplies the place of the cæsura: this structure has received the name quasi-cæsura. Instances occur in

ἐν τοῖς ἔμοῖς γένοιτ—ἔμοῦ συνειδότος. *Soph. Ed. Tyr. 250.*

and in

πυρὸς βροτοῖς δοτῆρ—δρῆς Προμηθέα. *Aesch. Prom. 615.*

16. Sometimes, but very rarely, a line occurs without either cæsura or quasi-cæsura; such as,

οὐκ οἰδ' ὅπως ὑμῶν ἀπιστῆσαι με χρῆ.      *Aesch. Prom. 643.*  
 πιθοῦ· κράτος μέντοι πάρες γ' ἐκῶν ἔμοι.      *Agam. 952.*  
 τὸ γάρ τυχεῖν αὐτοῖς ἀπαντ' ἐνταῦθ' ἔνι.      *Soph. Ed. T. 598.*  
 εὶ γάρ τι μὴ θεοῖς βεβούλευται νέον.      *Aesch. Suppl. 1014.*

This structure is not by any means to be imitated; unless, perhaps, that the broken unmusical sound may be an echo to the sense, as in the Persæ of *Aeschylus*, 494.

No verse is found in which the third and fourth feet compose a single word, so that the line is divided into three equal parts, each containing two feet, as it would be in

ἀναξῖοις ἔξενγμένον παθήμασιν.

17. When the verse closes with a cretic, the preceding syllable must be short, so that the fifth foot be an iambus, not a spondee. Thus ὑψηλοκρήμνοις τὸν λεωργὸν—όχμάσαι (*Aesch. Prom. 5*); in which, if for λεωργὸν we substituted λεωργοὺς, we should destroy the metre, by placing the long syllable *γοὺς* before the final cretic ὄχμάσαι.

Again, in

ἀπαντ' ἐπράχθη πλὴν θεοῖσι—κοιρανεῖν. *Aesch. Prom. 49.*  
κλεύθερος γὰρ οὗτις ἐστὶ—πλὴν Διός. *Ibid.*

θεοῖσι or ἐστὶν, for θεοῖσι or ἐστὶ, would destroy the line.

Additional instances occur at lines 69, 89, 198, 203, 206, 208, 212, 217.

18. The same rule holds if the cretic is not composed of one word, but of a monosyllable and dissyllable, as in ἐξ ἐμοῦ in *Prom. 221*:

αὐτοῖσι συμμάχοισι, τοιᾶδ—ἐξ ἐμοῦ.

and in

ὅπως τάχιστα τὸν πατρῶον—ἐς θρόνον.	<i>Aesch. Prom. 228.</i>
καὶ τοῖσιν οὐδεὶς ἀντέβαινε—πλὴν ἐμοῦ.	<i>Ibid. 234.</i>
καθ' ἥδουντιν, σοι δ' ἄλγος ἀλλὰ—ταῦτα μέν.	<i>Ibid. 261.</i>

19. Exceptions are, (1) When the word preceding the cretic is closely connected in syntax and sense with the word forming the cretic, or with the first of them, if the cretic is formed of more words than one; as an article with its noun, an adverb with its verb, a preposition with its case, a conjunction with the clause that it introduces. In these cases, the fifth foot may be a spondee; as we see in the *Oedipus Tyrannus*.

44. ὡς τοῖσιν ἐμπειροῖσι καὶ τὰς ξυμφοράς.	art. and noun.
370. . . . . σοι δὲ τοῦτ' οὐκ ἔστ', ἐπει.	adv. and verb.
318. . . . οὐ γὰρ ἀν δεῦρ' ἵκεμην.	adv. and verb.
351. φπερ προεῖπας ἐμμένειν, καὶ ήμέρας.	prep. and case.
562. τότ' οὖν διάντις οὗτος ἦν τῇ τέχνῃ.	prep. and case.
330. τί φήσι; ξυνειδῶς οὐ φράσεις, ἀλλ' ἐννοεῖς.	conj. introd. new clause.
536. φέρ'. εἰπὲ, τίνα μοι δειλίαν, ή μωρίαν.	conj. introd. new clause.
224. ὅστις ποθὲ ὑπῶν Λιδίον τὸν Λαβδάκον.	gen. dependent on art.
ἔγώ γὰρ οὐδὲ εἰ διστυχῶ, τοῦδ' εἴνεκα. <i>Aesch. Prom. 345.</i>	<i>Ibid. 986.</i>

In fact, that the rule may hold, the cretic or its first word must have no closer connexion with the word immediately preceding it than it has with any other in the clause. Any kind of relation or connexion occasioning the antepenultimate syllable of the verse and the syllable before it to be as it were pronounced together in one breath, renders a spondee admissible as the fifth foot, for in effect it renders the ending quadrisyllabic.

(2) When the first syllable of the cretic is an enclitic,

such a word as cannot begin a sentence (*γὰρ, μὲν, οὖν, γοῦν*), the fifth foot may be a spondee. Unless the enclitic word be emphatic, as a monosyllabic personal pronoun in which is implied a contrast with any other person, or any other distinction; in this case, the rule, that the fifth foot shall be an iambus, continues in force. With an enclitic for the first syllable of the cretic, instances are—

ἥμεῖς τοιούδ' ἔφυμεν, ὡς μέν σοι δοκεῖ.	SOPH. <i>Œd. Tyr.</i> 435.
ἀλλ', εἰ πόλιν τήνδ' ἔξεσωσ', οὐ μοι μέλει.	Ibid. 443.
τί παρθενεύεις δαρδύν, ἔξειν σοι γάμουν.	ÆSCH. <i>Prom.</i> 651.
ἔσω φρενῶν λέγουσα, πείθω νιν λόγγῳ.	Agam. 1022.

With a word incapable of beginning a sentence for the first syllable of the cretic, the following lines occur :

λέγ', εἰ δὲ πάντ' εἰρηκας, ἥμιν αὐτὸν χάριν.	ÆSCH. <i>Prom.</i> 823.
οἶδα τέ μοι τάσδε ἔστι· θιντοῖς γὰρ γέρα.	Ibid. 107.
σὺ δὲ ἥμιν ἡ μισοῦσα μισεῖς μὲν λόγγῳ.	SOPH. <i>Electr.</i> 357.

In such instances the ending is, in fact, dissyllabic.

20. A pause in the sense at the end of the third foot should be avoided as much as possible. It is not without example, but it injures the flow and harmony of the verse.

Lines such as

βλέποντα, νῦν μὲν ὅρθ', ἔπειτα δὲ σκέτον  
τὸ γὰρ σὸν, οὐ τὸ τοῦδε, ἐποικτέρω στόμα,

are in themselves rough and inelegant, and should be avoided by the beginner; though the ancient tragedics have occasionally added force to an emphatic sentiment by a judicious interruption of the usual flow and smoothness. In like manner, lines destitute of cæsura that occur in the ancient tragedies no more authorize a beginner to adopt that structure at his pleasure, than the line

Amphion Dirceus in *Actæo Aracyntho*

to close his Latin hexameters with words of four syllables whenever he pleases.

## PROSODY.

21. We now proceed to Prosody ; and it must be distinctly remembered throughout, that the rules laid down extend only to iambic verse, and have no reference to the epic hexameter. The whole scope and bent of the dactylic system is at variance with that of the metre of the tragic dialogue. Scarcely a line can be extracted from the Iliad which does not contain something repugnant to the principles of iambic prosody. Take the first line of the first book : the word Πηληάδεω followed by Ἀχιλῆος, so that a long final vowel falls upon a short initial vowel without eliding it, is quite foreign to iambic practice. Take the second : *ov* for *o* in οὐλομένην is not tragic ; except that in the choral odes, which are not to be imitated in dialogue, you may find it. Take the third : the *i* in Ἀϊδι lengthened before a mute and liquid *πρ* in the next word is repugnant to tragic usage. Take the fourth : the suppressed augment of τεῦχε, and the doubled *σ* in κύνεσσι, are neither of them in accordance with the custom of dramatic metre. The lengthening of syllables because the cæsura falls upon them, or because a liquid follows them, the genitive in *oio*, *wo*, and *ao*, the doubling of *σ* in the futures and aorists, and other less obvious characteristics of epic verse, are unknown in tragedy. Our rules must therefore be confined to the metre to which they belong, and even in the less strikingly contrasted language of the anapæstic metre, and of choral odes, the quantity of a syllable will not always be found that which our rules assign to it.

22. In the prosody of the iambic system of tragedy, every syllable formed with the vowels *η*, *ω*, or with a diphthong, is long, even if the vowel or diphthong precede another vowel in the same word—

καὶ νῦν ἀχρεῖον καὶ παρῆορον δέμας. *Aesch. Prom.* 363.

except that in a few instances the diphthong *oi* before a vowel appears to be common. Thus in ποιῶ we find *oi* long in

οῖτος, τί ποιεῖς ; *Aesch. Suppl.* 889.

and short in

ἢ οὖν ποιεῖται, πάντα προσδόκητά μοι. *Aesch. Prom. 937.*

Again in *τοιοῦτος*, we find *οι* short generally,

Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται. *Aesch. Prom. 954.*

as also in Ag. 579, 1045, 1333; Eum. 185, 188, 402. In many instances of its occurrence, it is so placed in the verse that the quantity of *οι* cannot be inferred, as for instance at the beginning of a line. But in *τοῖος*, *οι* will be found long.

ἢ τοῖον ἔργον καὶ θεῖοῖς προσφιλέτε; *Aesch. S. T. 562.*

And this is the regular practice with *οι* before a vowel; and the reverse must not be adopted, except in those identical words in which one has the authority of a tragedian for shortening *οι*.

23. Every syllable formed with *ε* or *ο* followed by a single consonant is short.

But *ε* or *ο*, as also *α*, *ι*, *υ*, are long before

- (1) A double letter, *έξη*, *έξω*, *έψήφιζε*.
- (2) Before two mutes, *έστη*, *όκτω*, *σγδύος*.
- (3) Before two liquids, *όρμος*, *όλμος*, *έρμαῖον*.
- (4) Before a liquid followed by a mute, *έρκος*, *ένδον*.

24. But *ε* and *ο*, as also *α*, *ι*, and *υ*, if short in themselves, are not generally lengthened before a smooth or aspirate mute (*κ*, *π*, *τ*, *θ*, *φ*, *χ*) followed by a liquid, nor before a middle mute (*β*, *γ*, *δ*) followed by the liquid *ρ*. A middle mute standing before any other liquid than *ρ* lengthens the preceding vowel \*. An instance will be found of a short vowel remaining short before

- κ with λ. *πάλαι κέκληται*, *φωτὸς ἰατροῦ χάριν*. *Aesch. Suppl. 258.*
- κ with μ. *ὑπηντίαςε*, *κούκέτ'* ήν μέλλειν ἄκμή. *Pers. 399.*
- κ with ν. *ἄκρατος ὄργην* Ἀργος ὁμάρτει, *πύκνοις*. *Prom. 681.*
- κ with ρ. *σὺ δὲ αδ κέκραγας κάναμυχθίζει*. *τί που.* *Ibid. 745.*
- π with λ. *θερμοῖς ἀπλήστου βέλεσι πυρπνόνος* ζάλης. *Ibid. 371.*
- π with ν. *τοσόνδ' ἔπνευσας*, *καὶ γυναικὶ δυστυχεῖ*. *EURIP. Andr. 327.*
- π with ρ. *τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν*: *Aesch. Prom. 517.*

\* Yet Sophocles twice allows a short vowel preceding *βλ* to remain short, in

*πασῶν ἔβλαστε*, *τάσδε δυσμενεῖς χόδς*. *Electr. 432;*  
and in *παιδὸς δὲ βλάστας*, *οὐ διέσχον ἡμέραι*. *Œd. R. 710.*

τ with λ. τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους.	Æsch. Pr. 347.
τ with μ. ἄλγος δὲ σιγῆν, πανταχῆ δὲ δύσποτμα.	Ibid. 198.
τ with ν. θώμιγγος οὐ προσπίτνοντες κλλυσαν.	Pers. 453.
τ with ρ. τρανῶς Ἀτρεΐδην εἰδέναι, κυροῦνθ' δπως.	Ag. 1344.
θ with λ. δτ' οὐδὲν δέθλον οὔτε τοῖς ἐσθλοῖσιν ἦν.	Fragm. Sis.
θ with μ. ὡμοι τε δούλοις πάντα, καὶ παρὰ στάθμην.	Ag. 1015.
θ with ν. γυναῖκ' δθνελαν, ἦν ἄγω καὶ μητέρα.	EURIP. Alc. 646.
θ with ρ. γαμψωνύχων τε πτῆσιν οἰωνῶν σκέθρως.	Æsch. Prom. 486.
φ with λ. μή μοι τὸ σῶμα γ' ἐνθάδ' αἰσχύνην σφλη.	EUR. Hel. 67.
φ with ν. ἐπίσταμαι τε, κούκ' ἄφνω κακὸν τόδε.	Alc. 420.
φ with ρ. δρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὅφρν.	Æsch. Ch. 283.
χ with λ. ἀγορῆ πολύς σου ταῦτα γ' εἰσήκουος δχλος.	SOPH. Trach. 424.
χ with μ. μέσον μ' δχμάζεις, ὡς βάλγε' ἐς Τάρταρον.	EUR. Or. 235.
χ with ν. μελίκρατ' ἄφες γάλακτος, οἰνωπὸν τ' ἄχνην.	Ibid. 115.
χ with ρ. καὶ νῦν ἄχρειον καὶ παρήρον δέμας.	Æsch. Prom. 363.
β with ρ. στέγας ἄθρον βαίνουσα παλλεύκφ ποδί.	EUR. Med. 1164.
γ with ρ. βολαῖς ὑγρώσσων σπόγγος ἀλεσεν γραφήν.	Æsch. Ag. 1302.
δ with ρ. λιβάσιν ὑδρηλαῖς, παρθένου πηγῆς μάτα.	Pers. 605.

25. But *a*, *i*, or *u*, when intrinsically long, are not shortened by coming before a mute and liquid. Thus the *a* of *ἄθλιος* is never shortened, for it is the *a* of *ἄθλος* contracted from *ἄεθλος*. The mute and liquid merely allow a naturally short syllable to remain short. It may still be lengthened; but the proportion of cases in which the mute and liquid are allowed to lengthen it to those in which it remains short is about a third, in simple words such as *τέκνον*, *πατρός*. In compound words the instances are much rarer in which the mute and liquid lengthen the last syllable of the prefixed member of the compound (as the *i* in *ἀρτίφρων*, the *u* in *πολύκλαντος*); or lengthen the augment or reduplication, as in *ἐπνει* from *πνέω*, *κεκλῆσθαι* from *καλέω*. This shortening of the syllable preceding two consonants is one of the striking differences between the prosody of the dactylic hexameter or usual verse of epic poetry, and that of the iambic trimeter of tragedy. In the Iliad, a vowel before even *τρ* is very rarely allowed to remain short. The later writers of hexameter verse, Apollonius, Coluthus, Tryphiodorus, and especially Theocritus, approach to the usage of the iambic trimeter in this particular. In Theocritus are found *Κύκλωψ*, *Δάφνης*, *δράχμη*, *τρυχνός*, and many similar cases.

26. When a word ending in a short vowel immediately precedes a word beginning with a double letter, or with two

mutes or with a middle mute ( $\beta$ ,  $\gamma$ ,  $\delta$ ), and any liquid beside  $\rho$ , the vowel is lengthened. Thus in

ἄμοι· τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται. *Æsch. Prom.* 982.

the naturally short  $\epsilon$  before the double letter  $\zeta$  is lengthened.

Similarly,

δίθηκτον ἐν σφαγαῖσι βάψαστα ξίφος.	<i>Æsch. Prom.</i> 865.
εὶ τῆσδε χάρας μήποτε ψάνσει ποδί.	<i>Choëph.</i> 180.
πρὸ γέ στενάζεις καὶ φόβου πλέα τις εἰ.	<i>Prom.</i> 698.
καὶ μὴν τόδε εἰπὲ μὴ παρὰ γνάμην ἐμήν.	<i>Agam.</i> 904.

But a word beginning with any of the six mutes,  $\kappa$ ,  $\pi$ ,  $\tau$ ,  $\theta$ ,  $\phi$ ,  $\chi$ , followed by any liquid, or with any of the middle mutes followed by  $\rho$ , does not lengthen a final short vowel in the close of the preceding word :

οἶσθ' οὖν ὁ δράσεις; . . . . .	<i>Eur. Hec.</i> 225.
ξύγγονε, τὶ κλαίεις κράτα θεῖς ζσω πέπλων;	<i>Orest.</i> 280.
δπτως ἀνατα ταῦτα, πρῶτα μὲν πόλει.	<i>Æsch. Suppl.</i> 405.
ξὴν προσπέλοισιν αἴτε φρουροῦσιν βρέτας.	<i>Eum.</i> 978.

27. When a short vowel at the end of a word, and also at the end of a foot, is followed by a word beginning with  $\rho$ , the vowel is lengthened.

διαργαμήσει σώματος μέγα βάκος.	<i>Æsch. Prom.</i> 1025.
τοῦτ' ἔστιν ἡδη τοδργον εἰς ἐμὲ δέπον.	<i>Soph. Oed. Tyr.</i> 847.
ποιφ τρόπῳ δὲ καὶ τινὶ δυθμῷ φόνου.	<i>Eurip. Electr.</i> 772.

When the short vowel is not at the end of a foot, it remains short :

χρίμπτουστα βαχλαισιν ἐκπερᾶν χθόνα.	<i>Æsch. Prom.</i> 715.
τολανδ' ἐπειθὲ δῆσιν ἀμφ' ἡμῶν λέγων.	<i>Sept.</i> 610.
δρῶν ἡ τὶ φωνῶν τήνδε δυσαίμην πόλιν.	<i>Soph. Oed. Tyr.</i> 72.

28. The vowel  $\alpha$ ,  $\iota$ , or  $\nu$ , before another vowel in the same word, is not necessarily short, as in Latin. For instance,  $\iota$  is long in  $\iota\eta\mu\iota$  before  $\eta$ , in  $\alpha\iota\kappa\iota\alpha$  before  $\alpha$ , in  $\delta\iota\sigma$  before  $\sigma$ ;  $\nu$  is long before  $\omega$  in  $\nu\omega$ , before  $\epsilon$  in  $\nu\epsilon\tau\circ\sigma$ .

29. A long vowel or diphthong at the end of a word must not be followed by a word beginning with a long vowel or

diphthong, as in the Iliad. A long vowel before οὐ sometimes merges into one sound with οὐ; as μὴ οὐ, ἐπεὶ οὐ.

30. A long vowel or diphthong followed by a word beginning with a short vowel occasions that initial vowel to be elided. This is called Prodelision. Thus in

ὅργης τε τραχύτητα μὴ πίπλησσέ μοι.      *Æsch. Prom.* 80.

the initial ε of ἐπίπλησσε is cut off or absorbed by the final η of μῆ. Similarly in

τίς ἄλλος ἡ γῶ παντελῶς διώρισεν (γῶ for ἐγῶ);      *Æsch. Pr.* 448.

Θέλεις σὺ δ', ὁ παῖ, μὴ πολακτίσης λέχος.      *Ibid.* 654.

ψεύδεις γὰρ ἡ πίνοια τὴν γνώμην, ἐπελ.      *Soph. Ant.* 389.

φῆσεις μετασχεῖν, ἡ ἔξομεῖ τὸ μὴ εἰδέναι;      *Ibid.* 535.

for ἀπολακτίσῃς, ἐπίνοια, ἔξομεῖ respectively.

31. But καὶ and τοι often combine, by crasis, with the initial vowel of the following word: thus τοι coalesces with the α of ἄρα in

οὐ τάρα Τρωσὶν ἀλλὰ σοὶ μαχούμεθα.      *Soph. Philoct.* 1253.

so κάλγεινῶς for καὶ ἀλγεινῶς, καῦτὸς for καὶ αὐτὸς, κοῦ for καὶ οὐ, κεῖ for καὶ εῖ, κάτα for καὶ εἴτα. Ι is not subscribed unless there is an ι in the syllable with which καὶ forms the crasis.

32. A short final vowel before a word beginning with a vowel is elided, if it be α, ε, or ο; very rarely elided if it be the ι of a dative singular; and never elided if it be the η of a dative plural, or of the preposition περὶ, nor if it be υ. Υ, therefore, or ι of a plural dative, or of περὶ, cannot close a word followed by a word beginning with a vowel; and in this respect they resemble the long vowels. We find α elided in

οἶ ἔργα.	<i>Soph. Electr.</i> 750.	when a neuter plural.
γνῶναι φίλων ιδόντ' ἄν.	<i>Ibid.</i> 756.	when accus. sing.
ἐστηκα δὲ οὐθὲ ξπαῖσ' ἐπ'.	<i>Æsch. Agam.</i> 1027.	when 1st person.
ἄνασσ' Ἀθάνα.	<i>Eum.</i> 226.	when voc. sing. fem.
καίτοι τό γ' αἰνιγμ' οὐχι.	<i>Soph. CEd. Tyr.</i> 393.	when nom. sing. neut.
ἴν' ἔξ.	<i>Ibid.</i> 1454.	when a particle.

ο elided in

σαφῶς ἐπίσταος Ἰόνιος.	<i>Æsch. Prom.</i> 840.	when 2nd person.
... ἔφθιθ' οὐτος οὐ καλῶς.	<i>Eum.</i> 436.	when 3rd person.
πῶς τοὺς ἔλεξας.	<i>Pers.</i> 779.	when neut. accus.
τρέφων δύ' ἄτα.	<i>Soph. Antig.</i> 533.	when dual accus.

ε elided in

καὶ δὴ μεθίημ', εἴ τι δῆ.	SOPH. <i>Philoct.</i> 818.	when 1st person.
... δίδωσ' ἔκών.	Ibid. 1341.	when 3rd person.
θεωτιάζειν παῖδ' ἔμα.	AESCH. <i>Pers.</i> 836.	when dat. sing. (rare.)
... γῆς ἐπ' ἐσχάτοις δροῖς.	PROM. 669.	when preposition.

Elision of ε does not take place when it is the final of a nominative or accusative; as, μέλι, τι, ἄχαρι.

Examples of ε elided are of continual occurrence.

33. The article forms a crasis with the initial short vowel of the following word; for instance, ὁ with ἐπιτιμητής in

ἀς οὐπιτιμητής γε τῶν ἔργων βαρύς. AESCH. *Prom.* 77.

Σο τᾶμ' ἔπη for τὰ ἐμὰ, τούμὸν δέμας for τὸ ἐμὸν, τᾶνδον for τὰ ἐνδον, τούπιόντος for τοῦ ἐπιόντος.

When the initial vowel is aspirated, the τ of the article in the crasis becomes θ; as θατέρω for τῷ ἐτέρῳ in

δυοῖν λόγοιν σε θατέρω δωρήσομαι. AESCH. *Prom.* 778.

Similarly, θημέρᾳ for τῇ ἡμέρῃ, χῶ for καὶ ὁ, χῶτι for καὶ ὅτι, χῶπως for καὶ ὅπως.

34. Every contraction by crasis lengthens the syllable on which it falls. Thus, from τίμας, τιμᾶ; from ἀέκων, ἀκῶν; from γέραα, γέρα; from τὰ ἀγαθὰ, ταῖγαθά; from τὰ ἀναλώματα, ταῖναλώματα. But a contraction from syncope, or the mere removal of a syllable without blending two vowels, is not necessarily long.

35. εω in the genitive is often one syllable.

οἵ μοι τὰ Γύγεω τοῦ παλυχρύσου μέλει.	ARCHILOCHUS.
δοτις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως.	AESCH. <i>Sept.</i> 2.
μή μοι τι Θήσεως τῶνδε μηνύστης τόκρῳ.	EUR. <i>Hipp.</i> 5210.
σάρκες δ' ἀπ' δοτέων δοτε πεύκινον δάκρυ.	Med. 1200.

μὴ οὐ often forms one syllable, as also η οὐ, and similarly other words.

τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;	AESCH. <i>Prom.</i> 630.
... οὐκ ἀνέξομαι τὸ μὴ οὐ.	EUM. 874.
Ἐπειθεῖς, η οὐκ ἔπειθεις, ἡς χρείη μ' ἔπι.	SOPH. <i>Œd. Tyr.</i> 555.
ἔπει οὐκ ἀκούεις δὲν τῶν ἐμῶν λόγων.	AESCH. <i>Suppl.</i> 884.
ἔγω οὐτ' ἀνανδρον τήνδε τὴν πόλιν λέγων.	SOPH. <i>Œd. Col.</i> 943.
Θεῶν ἀγόντων, οἰς ἔγω οὐδὲ τὴν πατρός.	Ibid. 1002.

The words *θεοῦ*, *θεοὶ*, *θεῶν*, *θεοὺς*, often are used as monosyllables; as in

..... *θεοῦ δὲ καὶ μητήρ ἔφυς.*    *Æsch. Pers. 153.*  
 ὁ *θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.*    *Soph. Electr. 411.*  
*παῖδας, γυναῖκας, θεῶν τε πατρῷων ἔδη.*    *Æsch. Pers. 404.*  
*μή νῦν ἀτίμα θεοὺς, θεοῖς σεσωσμένους.*    *Soph. Aj. 1129.*

36. The concurrence of vowels is prevented by adding *ν* to the final *ι* of a dative plural, and to the final *ε* or *ι* of the third person singular or plural of a verb; also to several adverbs, as *ὅπισθε*, *πρόσθε*. These finals, even when a consonant follows them, may take *ν*; and when the final is required to be long, they must take it, if the consonant be a smooth or aspirate mute followed by a liquid, or a middle mute followed by *ρ*. A verse cannot end with the words *παρέδωκε τρέφειν*: *ν* must be attached, so that *δωκεν* may be a spondee; which it is not while *δωκε*, as *τρ* does not lengthen the preceding syllable. In certain words, instead of *ν*, *σ* or *κ* is subjoined, for the prevention of hiatus, as *μέχρι* or *μέχρις*, *οὗτω* or *οὗτως*, according as the word precedes one beginning with a consonant or vowel; and *οὐ* or *οὐκ*, *οὐχ*, on the same principle.

37. In composition, syllables retain the quantity of the simple words; thus, from *σῦν*, *σύνειδώς*, from *πᾶλαι*, *πᾶλαιγενῆς*.

The prepositions, except *ἐξ* and *εἰς*, a privative or intensive, the neuters of adjectives in *ν*, the numerals *δι* and *τρι*, and *ἄλι*, *ἄγχι*, *ἄρτι*, *δα*, *δυς*, *ζα*, *ήμι*, *καλλι*, and *παν*, have their final syllable short in the compound, unless it is necessarily lengthened, being followed by two such consonants as will not suffer a vowel to stand short before them: thus, *ἄλιτπος*, *ἄρτιφρων*, *δᾶφοινος*, *δῖπαλτος*, *δύσάλγητος*, *ζάπληθης*, *ήμιδουλος*, *καλλιφεγγῆς*, *πᾶνωλῆς*, *τριδουλος*, *ἄϋπνος*, *ἄναιτιος*, *ἐπίτροπος*, *ὑπόγραφὴ*, *πολυχρυσος*, *όξυθηκτος*, *ώκυπετής*. Occasionally, though rarely, the syllable of juncture is lengthened before a smooth or aspirate mute and liquid, as in

*οὐχ ἥδ' ἄνασσα τῶν τολῦχρύσων Φρυγῶν;*    *Eurip. Hec. 492.*

38. The compound epithets of the Iliad and Odyssey are considered not admissible into iambic metre, unless they occur also in the dialogue of tragedy: and the same ex-

clusion extends to such of the compound epithets of the choral odes in tragedies as are not found in the iambic systems. Ἀτάσθαλος, ῥοδοδάκτυλος, κορυθαίλος of Homer, ἐλεδεμνὰς, πεδιοπλόκτυπος, ἀκριτόφυρτος of *Æschylus*, are instances of words to which this exclusion applies.

39. Derived words follow the quantity of their primitives: thus, from *φίλος* come *φίλεῖν*, *φίλία*, *φίλημα*, *φίλητέον*, and from *νίκη* come *νίκαν*, *νίκητέον*, *νίκητήριον*, *νίκηφόρος*, *ἀνίκητος*. But the particular part, case, or tense of the primitive word from which the derivative immediately flows, must be noted. The tenses of verbs often differ in quantity, and impart opposite quantities to their derivatives; as, from *φεύγω*, *φευκτέος*, and *φῦγὴ*, the former long in the first syllable, from the disused perfect passive; the other short, as being immediately deduced from the second aorist.

From *πῦρ* we have *πῦρὰ*, through the genitive *πῦρός*.

— <i>κρῆνω</i>	— <i>κρῆσις</i> and <i>κρῆτής</i> , through the perf. pass.
— <i>λῦω</i>	— <i>λύσις</i> and <i>λύτήριος</i> , through <i>λέλυσαι</i> , <i>λέλυται</i> .
— <i>δίδωμι</i>	— <i>δόσις</i> and <i>δότήρ</i> .
— <i>φράζω</i>	— <i>φράδη</i> , through the aorist <i>ἔφραδον</i> .
— <i>φαίνω</i>	— <i>φάνερός</i> , through <i>ἔφανην</i> .
— <i>μείρω</i>	— <i>μέρος</i> , and <i>μόρος</i> .
— <i>δέρκω</i>	— <i>δράκων</i> , through <i>ἔδρακον</i> .

40. There is frequently a derivative as if from the perfect passive, first person, in *μα*, genitive *ματος*, or *μη*, *μης*, but with a long vowel preceding *μα*; while the corresponding derivatives from the second and third persons of the perfect passive have the corresponding syllable short. Thus,

<i>φήμη,</i>	but <i>φᾶσις</i> , <i>πρόφᾶσις</i> , <i>φατέον</i> .
<i>κρῆμα,</i>	— <i>κρῆσις</i> , <i>κρῆτής</i> .
<i>σύστημα,</i>	— <i>συστάσις</i> , <i>ἐπιστάτης</i> .
<i>τετραβάμων,</i>	— <i>βᾶσις</i> , <i>ναυβάτης</i> .
<i>ἀνάθημα,</i>	— <i>θέσις</i> , <i>θετέον</i> , <i>σύνθετος</i> .

41. Similarly from a verb with a short vowel in the penult is often derived one with a long vowel: thus, from

<i>στρέφω</i>	comes <i>στρωφάω</i> , through <i>ἔστροφα</i> .
<i>νέμω</i>	— <i>νωμάω</i> , — <i>νένομα</i> .
<i>τρέπω</i>	— <i>τρωπάω</i> , — <i>τέτροπα</i> .

Hitherto our proofs by instances have always been derived from tragedies. We shall now occasionally employ passages from Homer, but only to establish the shortness of syllables; in which he is a safe guide, as syllables that are short with him are also short in tragedy. On the other hand, a syllable that is long in comedy may be relied upon as long in tragedy. The reverse of these propositions is not true: a syllable that is long in Homer is often short in tragedy, as the penults of *καλὸς*, *ἴσος*, *φθίνω*; and finals in the Iliad are continually lengthened, for reasons not admissible in the iambic metre.

42. Nouns imparisyllabic ending in a vowel have their increment short:

ἀδελφὲ, κἀμὲ παρακαλῶν ἐς δάκρυα. EUR. *Iph. Aul.* 497.  
τί σοι μέτεστι τοῦδε πράγματος; λέγε. AESCH. *Eum.* 545.  
θύρσων γλυκεῖαι μέλιτος ἔστασον ροαί. EUR. *Bacch.* 711.

43. Nouns in *av*, *iv*, *uv*, have their increment long:

πιθεῖν Τιτᾶνας Οὐρανοῦ τε καὶ χθονός. AESCH. *Prom.* 205.  
ἀκτᾶς ἐπὶ βηγμάσιν ἀξένου πόρου. EUR. *Iph. Taur.* 253.  
Φόρκύνος θυγάτηρ ἀλδὸς ἀτρυγέτοιο μέδοντος. ODYSS. i. 72.

But the neuter of an adjective follows the masculine: thus, *μέλαν* and *τάλαν* give *μέλανος*, *τάλανος*, following the quantity of the increment in *μέλας*, *τάλας*.

44. Nouns in *αξ*, *ιξ*, *υξ*, when their genitives are formed in *κος* or *χος*, are short in the increment.

τήνδ' ἐκ μελαίνης ἀμφιβάλλομα τρέχα. SOPH. *Ant.* 1093.  
δι πιστὰ πιστῶν ήλικες θ' θβῆς ἐμῆς. AESCH. *Pers.* 667.  
. . . . ἐν Φθίρῃ ἐριβώλακι βωτιανείρῃ. ILIAD. i. 155.  
γαμψωνυχῶν τε πτῆσιν οἰωνῶν σκεθρῶς. AESCH. *Prom.* 486.  
γανῆ σπορητὸς καλύκος ἐλοχεύμασιν. Agam. 1365.

The most important exceptions are *θώρακος*, *οἴακος*, *φένακος*, *φοινίκος*, *Φοίνικος*, *κήρυκος*.

But nouns in *ιξ* having their genitive in *γος*, have the increment long:

μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι. AESCH. *Prom.* 685.  
ἐσθλοί, τεττιγεσσιν δαικότες, οἵ τε καθ' ὑλην. ILIAD. iii. 151.

while those in *υξ*, *υγος*, are generally short:

ἀλλ' δι φαεινὰς οὐρανοῦ ναίων πτύχας. EUR. *Phæn.* 84.  
ζωστῆρι πρισθεὶς ἵππικῶν ἐξ ἀντίγων. SOPH. *Aj.* 1030.  
πρῶτον μὲν ὀρόφῳ πτέρυγα περιβάλλει πέπλων. EUR. *Ion* 1157.

45. Nouns in *ap* and *vp* have their increment short :

μακάρων ἐς αἰαν σὸν καθιδρύσει βίον. EUR. *Bacch.* 1339.  
 στένοντες, οὐ λαχόντες, ἥματος μέρος. AESCH. *Ag.* 543.  
 ποταμοὶ πῦρδε δάπτοντες ἄγραις γνάθοις. *Prom.* 362.

But Κάρ, ψάρ, φρέαρ, κέρας, make Κάρος, ψᾶρος, φρέατος, κέρατος :

δράσω τάδ'. ἐν τῷ Καρὶ κινδυνεύσομεν. EUR. *Cycl.* 650.  
 ἐκ τῶν φρέατων τοὺς κάδους ξυλλαμβάνειν. ΑΙΓΙΣΤΟΡΗ. *Ecccl.* 1005.  
 καὶ σῷ κέρατε κρατὶ προσπεφυκέναι. EUR. *Bacch.* 919.

46. Words in *as*, *is*, *us*, forming the genitive in *δος*, *τος*, or *ος*, preceded by a vowel, have their increment short: *as*, πόλιος, ἔριδος, χάριτος.

\*Θάκουν ἔχουσαι κερκίδ' Ἁδάνης χερός. EUR. *Hec.* 1155.  
 Σκύθας ἀφίξῃ νομᾶδας, οὐ πλεκτὰς στεγάδς. AESCH. *Prom.* 711.  
 ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι. EUR. *Hec.* 1157.  
 φίλας χάριτας ἔδωκα κάντεδεξμην. IPH. *Aul.* 1222.  
 μὰ θ' ἵρα κύματ', ἵχθων τε πᾶν γένος. Cycl. 263.  
 τιθεῖσα λευκὸν ὄνυχα διὰ παρηίδων. *Orest.* 951.

The most important exceptions are βαλβίς, κηλίς, κυνημίς, κληής, κρηπίς, σφραγίς.

But words in *as*, *is*, *us*, making the genitive in *νος* or *θος*, have their increment long :

ἄκραις ὑπὸ δηγμησιν ἀξέρουν πόρουν. EUR. *Iph. Taur.* 254.  
 ὕρνιθος ὕρνις πῶς ἐν ἀγνεύοι φαγῶν : AESCH. *Suppl.* 223.

But κορυθος, ταλάνος, μελάνος, τίνος, κύνος, are exceptions.

47. Words ending in *ψ* have their increment short :

κοινωνὸν είναι χερψῖσιν, πολλῶν μέτα. AESCH. *Ag.* 1007.  
 ἀργεστᾶο Νότοιο βαθείη λαίλαπι τύπτων. ILIAD. xi. 306.

But ἄψ, ρῆψ, and γῆψ, are exceptions :

μὴ κέρα ἵτες ἔδοιεν . . . . ODYS. xxii. 21.  
 φράξει δέ μιν ρίτεσσι διαιπερὲς οἰστίνηρσι. Ibid. v. 256.  
 δισσὸν λαβόντες γῆτες, δέ δὲ κεκλημένος. EUR. *Androm.* 75.

## 48. The dative plural follows the quantity of the dative singular, στρέψαντι στρεψάσι, κληῖδι κληῖσι, κεράτι κεράσι, δρῦν δρῦσι, πατέρι πατράσι.

49. In the comparative and superlative of adjectives, the general rule is, that *τερός* and *τατός* are attached by a long syllable to the root of an adjective whose penult is short, and by a short one to one whose penult is long, as *πρόθυμος*, *προθυμότατος*, but *ἀδίκος*, *ἀδικώτατος*. But this rule does not hold in the case of adjectives that end in *υς*; these have the syllable before *τερός* or *τατός* always short, whether the syllable preceding it is long or short: thus, from *γλυκὺς*, *γλυκύτατος*, and from *θῆλυς*, *θηλύτερος*.

*γλυκύτατό φασι τὰ κρέα τοὺς ξένους φορεῖν.* EUR. Cyc. 126.

where the first two feet cannot be an iambus and a tribrach, for the penult of *φασὶ* is long (see 51): they are therefore a tribrach and an iambus. Again,

*θηλύτεραι δὲ γυναῖκες ἐν μεγάροισιν ἐκάστη.* ILIAD. viii. 520.

50. The Attic comparatives in *ιων* are long in the penult:

<i>κακίον δοτις ἐκτριβήσεται ποτε.</i>	<i>ΣΟΦ. Οἰδ. Tyr. 428.</i>
<i>μηδ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος.</i>	<i>ΕΥΡ. Med. 543.</i>

51. In verbs, it may be observed that the penult of a third person plural in *σι* is long, in *σαν* generally short, if the vowel is a doubtful one, *φᾶσι ἔφασαν*, *ζεύγνυσι ἔζεύγνυσαν*.

<i>τεθνάσιν, τιμὴν δὲ λελόγχασσ' Ἰσα θεοῖσι.</i>	<i>ΟΔΥΣ. xi. 302.</i>
<i>ἴσι φᾶσαν, οἴ μιν ἴδοντο πονεύμενον, οὐ γὰρ ἔγωγε</i>	
<i>ἥντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φᾶσι γενέσθαι.</i>	<i>ILIAD. iv. 374.</i>

52. The second aorists, and tenses derived from them, have the doubtful vowel short, as *ἔλιπον*, *ἔφανην*, *ἔδρακον*, *ἔφυγον*, *ἔπλαγην*, *φάνήσομαι*, *φάνεις*, *φάνηναι*; except the perfect middle, which often lengthens the vowel, as *πέπραγα*, *μέμικα*.

53. Futures in *ψω* and *ξω*, and those in *ησω*, *ωσω*, *εσω*, *οσω*, point out the quantity of their penult at once. In cases of a doubtful vowel, it may be observed, that when a characteristic (or letter before *ω*) is a liquid, the penult is short, as *φᾶνω*, *πᾶλω*, *ἄρω*, from *φαίνω*, *πᾶλλω*, *ἄρω*. When the characteristic is *σ* arising from a double letter in the present, the penult is short, as *πλάσω*, *φράσω*, *ἀρπάσω*, *πειράσω*, from *πλάττω*, *φράζω*, *ἀρπάζω*, *πειράζω*.

But when the characteristic is *σ* arising from *δ*, *θ*, or *τ*, the penult of the future follows that of the present, as *φσομαι* from *φδω*, *ἀνύσω* from *ἀνύτω*, *βρίσω* from *βρίθω*, *πύσω* from *πύθω*.

54. *Ῥω*, and *ω* preceded by a vowel, give the future long, as *δρᾶσω* from *δράω*, *θεᾶσθαι* from *θεοῦμαι*, *ἔσσω* from *ἔάω*.

εἰ δεῖν ἔδρᾶσται, δειπνὰ καὶ παθεῖν σὲ δεῖ. SOPH. *Pragm. Aj. Loer.*  
ἀλλ' οὐκ ἔσσει τοῦτό γ' οὐ δίπη σ', ἔπει. *Antig.* 538.

But in general *ω* has a short, as in *γελάσω*, *πελάσω*, *κλάσω*, *θλάσω*, *δαμάσω*, *σπάσω*, *πάσω*, *σκεδάσω*, of which many in the Iliad have their *σ* doubled, which is a sure sign of a short penult in the regular form of the future or aorist:

θλάσσει δὲ οὐ κοτυλήν . . . .  
πάσσει δ' ἀλλὸς θείοιο . . . .  
σπαστάμενος ξίφος ὀξὺν . . . .  
. . . . ἐθάμασσε δέ μι μεμαῶτα.

*ιω* from *ω* has *ι* long, as in *τίσω*, *χρίσω*, *μηρίσω*.

κείνος δὲ τίσει τήρης κούκλαντη δίκην. SOPH. *Aj.* 113.

*υω* from *ω* also lengthens the penult generally, as in *λύσω*, *φύσω*, *μηρύσω*, *ρύσθαι*, *δύσω*, *θύσω*, *δακρύσω*.

. . . γονεῦσιν, οὐ σ' ἔφυσαν, ἔμφρονες. SOPH. *Œd. Tyr.* 436.  
δύστερο δ' ἡέλιος . . . (Hex.)  
. . . λύσε δὲ γυῖα. (Hex.)

Yet we find *κύσω*, *πτύσω*, *μύσω*.

ἀλλὰ πτύσσας ὁσεί τε δυσμενῆ μέθεις. SOPH. *Ant.* 653.  
ἢ δ' ἐξ ἀναύδου καὶ μύσαντος ὅμματος. EUR. *Med.* 1133.  
. . . τὸν φθόνον δὲ πρόσκυσον. SOPH. *Phil.* 776.

55. The perfects follow the futures, except when the vowel of the future is merely lengthened by position; thus, *γράψω*, *γέγραψα*, from *γράψω*. A few deviate, as *λέλυμαι* from *λύσω*. The aorist and its derivatives follow the future, except when the final *ω* is preceded by a liquid; when the quantity of the present is restored, as in *κλίνω*, *κλίνω*, *ἔκλινα*; *ἀμύνω*, *ἀμύνω*, *ημύνα*.

56. The reduplication of verbs in *μι* is short: the *ι* prefixed when reduplication cannot take place is long: *τιθεὶς*, *διδοὺς*, but *ιεὶς*, *μεθίημι*.

ἐνταῦθα δῆ σε Ζεὺς τίθησιν ἔμφρονα. ESCH. *Prom.* 850.  
λαβεῖν ἀμείνους εἰσὶν οὐ μεθιέναι. PERS. *676.*

57. In verbs in *μι*, the doubtful vowel before the personal terminations, *μι*, *σι*, *μαι*, *μεν*, *μεθα*, &c. is short, except in the first and third persons singular and third plural of the present active, and in the subjunctive mood. Thus *ζεύγνυμι*, *ζεύγνυσι*, but *έζεύγνυμεν*, *ζεύγνυμαι*; *ιστάτε*, *ιστάται*. Except in tenses dissyllable in the first person, as *ἔφυμεν*, *ἔδυτε*, from *ἔφυν*, *ἔδυν*.

λυσσώντι δ' αὐτῷ δαιμόνων δείκνυσί τις.	SOPH. <i>Œd. Tyr.</i> 1258.
δείκνυμι δ', ὃν γάρ ὄμοος οὐκ ἐψευσάμην.	<i>Œd. Col.</i> 1145.
σήμαν', δ' αἰεὶ τῷ πιόντι δείκνυτω.	<i>Ibid.</i> 1532.
ἀκάλυπτον οὐτοι δείκνυναι, τὸ μήτε γῆ.	<i>Œd. Tyr.</i> 1428.
τοῦ πλησίον παρόντος, ἡνίκ' ὀλλύτο.	<i>Electr.</i> 927.
ἔμφυτε τῷ φύσαντι, κάναπαντατον.	<i>Œd. Col.</i> 1113.
καὶ τῷδε φύναι χατέρᾳ, σφῶν δ' οὖν ἐγώ.	<i>Ibid.</i> 1444.
τοίωδ' ἔφυτην αἴδε γαρ τάδ' οὐκ ἔδρων.	<i>Ibid.</i> 1379.
ἔφυμεν, ὃς πρὸς ἄνδρας οὐ μαχουμένα.	<i>Ant.</i> 62.

58. Final *a* is short, as in *ἄνασσα*, *παῦλα*, *σῶμα*, *σώματα*, *χεῖρα*, *ἔπραξα*, *πέπραγα*, *θαμά*, *μετά*, *ἴνα*.

ἄνασσα, νῦν σοι τέρψις ἐμφανής κυρεῖ.	SOPH. <i>Tr.</i> 291.
καίτοι τὸ μὲν ζήτημα τοῦ πέμψαντος ἦν.	<i>Œd. R.</i> 278.
“Ηλιος ἄναγνα μητρὸς ἔργα τῆς ἐμῆς.	ÆSCH. <i>Choëph.</i> 880.
· · · χεῖρα δ' οὐ βραδύνεται.	<i>S. T.</i> 605.
πέπονθα, θησεῦ, δεινὰ πρὸς κακοῖς κακά.	SOPH. <i>Œd. Col.</i> 595.
τί δῆτα πρὸς ταῦτ' ἄλοχος ἴσχυρὰ Διός;	ÆSCH. <i>Suppl.</i> 299.

59. But *a* is long in the nominative singular when it is preceded by *ρ* (except *ἄγχυρα*, *γέφυρα*); as, *χωρᾶ*, *κάρα*:

εἰ δ' αὐθ' ὃ μὴ γένοιτο, συμφορᾶ τύχοι.	ÆSCH. <i>S. T.</i> 5.
παίσας κάρα θώσκεν· ἐν δ' ἐρεικίοις.	SOPH. <i>Aj.</i> 308.
τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῆ.	ÆSCH. <i>Prom.</i> 512.

unless *ρ* be preceded by a diphthong, in which case the final is liable to be short:

οὐκ ἔστι ταῦτα· πειρᾶ τις ζητητέα.	SOPH. <i>Aj.</i> 470.
οὐ ταῦτα ταῦτη μοιρᾶ πω τελεσφόρος.	ÆSCH. <i>Prom.</i> 411.

60. Again, *a* is long in the nominative singular when preceded by a vowel: thus, *άνια*, *θέα*, *Τροία*, *δουλεία*.

Κράτος, Βιᾶ τε, σφῆν μὲν ἐντολὴ Διός.	ÆSCH. <i>Prom.</i> 12.
χροιάν γὰρ-ἀλλάξασα, λεχρία πάλιν.	EUR. <i>Med.</i> 1168.
ἀλλ' εἰ δπλίζου, καρδιᾶ· τί μέλλομεν;	<i>Ibid.</i> 1242.

If however the syllable preceding a be ει or οι, derived from words ending in ης or ους, as ἀλήθεια from ἀληθής, ἔγκρατεια from ἔγκρατης, then final a is short:

οὐ γὰρ εὐσέβεια συνθυήσκει βροτοῖς. SOPH. *Phil.* 1443.  
ψεύδει γὰρ ἡ πίνοια τὴν γνώμην, ἐπει. *Ant.* 389.

otherwise, οια has the final syllable long:

α μὲν γὰρ ἔξειρηκας, ἄγνοια μ' ἔχει. *Trach.* 350.

61. Final a is also short, though preceded by a vowel, in the nominative singular feminine of an adjective, when that feminine is longer by a syllable than its masculine nominative: thus, from εῖς, μιᾶ, from ταχὺς, ταχεῖα, and similarly from ἴερεὺς, ἴερεῖα.

οὗτοι ταχεῖα ναυτικοῦ στρατοῦ στολὴ. *Aesch. Suppl.* 745.  
εἰχον ἐπημοιβοῖ, μιᾶ δὲ κλῆτες ἐπαρθρεῖ. *Iliad.* xii. 456.  
Κύπριδος ἦν ἴερεῖα, γάμων δ' ἀδίδακτος ἔοῦσα. *Pseudo-Musaeus.*

62. εα in an accusative singular, from a nominative in ευς, has a long, as βασιλέα, Θησέα, Ἀχιλλέα.

δέξασθε κόσμη βασιλέα, πολλῷ χρόνῳ. *Aesch. Ag.* 521.  
σίτοις καπήλευ, Ὀρφέα τ' ἄνακτ' ἔχων. *Eur. Hipp.* 953.

63. a in dual nominatives is long, as κριτᾶ, μούσᾶ; and in the adverb πέρᾶ.

βροτοῖσι τιμᾶς ὕπασσας περᾶ δίκης. *Aesch. Prom.* 30.  
νῦν δ' αὐτὸν δὴ νῷ λελειμμένα σκόπει. *Soph. Ant.* 58.

64. i final is short, as τὶ, μέλι, καλοῦσι, χειρὶ, χερσὶ, ῥήγνυμι, τίθησι, λύουσι, μεχρὶ, ἐπὶ.

τῶνδε εἴ τι σοὶ ψελλόν τε καὶ δυσεύρετον. *Aesch. Prom.* 816.  
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον. *Ibid.* 831.  
αἴσχιστον εἶγαλ φημὶ συνθέτους λόγους. *Ibid.* 686.  
τίθησι, χὴ μὲν τῇδε ἐπυργοῦτο στολῆ. *Pers.* 192.  
ἡμεῖς γὰρ ἄγνοι τούπῃ τήνδε τὴν κόρην. *Soph. Ant.* 889.

65. u is short at the end of a word, as σῦ, ταχῦ, δάκρυ.

ὦ πῦρ σῦ, καὶ τᾶν δεῖμα καὶ πανουργίας. *Soph. Phil.* 927.  
ἐπει οὐκ ἀκούεις δὲν τῶν ἐμῶν λόγων. *Aesch. Suppl.* 884.

But every person of a verb in *υμι* that ends in *υ* is long: as ἔφυ, ζεύγνυ.

φεῦ φεῦ· τίς οὐτω δυστυχῆς ἔφυ γυνή;  
δεσμῶν ἀραγμὸν ἵππικῶν ἔδυ φόβος.

EURIP. *Hec.* 785.  
*Rhes.* 569.

66. Final *αν* is short: as μέγαν, μέλαν, ἔλυταν, ἔφασταν, ἄν, ὅταν.

τήνδ' εὑρ' ἐν μεγάρῳ, ἡ δὲ μέγαν ἴστον ὑφαινε.  
ῶς εἰδεν μέλαν ἀλμα καταρρέον ἐξ ὀτειλῆς.  
θεοῖσι τοῦτο δόξαν ὡς σαφῶς λέγω.  
ἔκπαισταν ἀλμην βρύχιον ἐκ κελεύσματος.  
ἔχοντ' ἄν εἴη δαίμοσιν πρὸς ἥδονήν.

ILIADE. iii. 125.  
*Ibid.* iv. 149.  
EUB. *Fr. Dict.* iv.  
AESCH. *Pers.* 307.  
*Prom.* 492.

67. But accusatives singular from nominatives in *α* follow the quantity of their nominatives: thus we have διαφθορᾶν, πυρᾶν, θεᾶν, ἀνίāν, Τροίāν, δουλείāν; but ἄνασταν, παῦλαν, πειρᾶν, μοῖρᾶν, ἀλήθειāν, ἄνοιāν, μιάν, ταχείāν. Thus

ἀλλ' ὁν δέδωκ' εὔνοιαν ἐξηγούμενος.  
ἢ καὶ σὲ τὴν ἔνασταν ἐλπίσιν λέγω.  
πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτε.  
ἔξιστορήσαι μοῖρᾶν, ἐν χρείᾳ τύχης.  
βαρύς τε, καὶ βαρεῖαν δ ἔνος φάτιν.  
Τροιāν Ἀχαῖοι τῆρ' ἔχουσ' ἐν ἡμέρᾳ.  
τόξων ἐμῶν μυημεῖα πρὸς πυρᾶν ἐμήν.

AESCH. *Prom.* 444.  
SOPH. *Tr.* 138.  
*El.* 968.  
AESCH. *S. T.* 488.  
SOPH. *Phil.* 1045.  
AESCH. *Ag.* 311.  
SOPH. *Phil.* 1432.

Nominatives in *αν* are long, as παιᾶν, Τιτᾶν, Ἀκαρνᾶν.

Τίταν ἐπώρτο τοῦ πρὸν ἐμφοβώτερος.  
σαφεῖ δὲ μύθῳ πᾶν δύπερ προσχρήζετε.

AESCH. *Fragm. Epig.*  
*Prom.* 641.

68. Indeclinables in *αν* are long, as λίāν, πέρāν, ἄγāν, except compounds of πᾶν or ἀν, as πάμπαν, ὅταν.

δ κόμπος, ἀλλὰ καὶ λίāν εἰρημένος.  
ῶς πρὸς τί πίστιν τήνδ' ἄγāν ἐπιστρέφεις;

AESCH. *Prom.* 1033.  
SOPH. *Trach.* 1184.

69. *υν* final is short, as πόλιν, τίθησιν, χερσῖν, πρῖν, ἔμπαλιν, μῖν, νῖν.

αὐτῷ τ' ἔνακτι πίστιν ἐν πρώτοις ἀεί.  
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα.  
τοιοῦσδε μέντοι καὶ πρῖν αὐθαδίσμασιν.

AESCH. *Pers.* 435.  
*Prom.* 848.  
*Ibid.* 967.

But nominatives singular are long, as θῖν, ρῖν, ρῆγμῖν, ὡδῖν, Τρηχῖν.

ἥμῖν and ὑμῖν are also long in the final, though Sophocles shortens them frequently.

70. Final *υν* is short, as πολὺν, ταχὺν, σῦν, τοινὺν, νῦν, affirmative (but νῦν, now).

εἴ σ' ὄφεται τις θῆλυν ὄντ', οὐκ αἰνέσει.  
σιγῶ, σῦν ἄλλοις πείσομαι τὸ μόρσιμον.  
δρα νῦν, εἴ σοι ταῦτ' ἔρωγα φαίνεται.

EUR. *Herc. Fur.* 1412.  
ÆSCH. *S. T.* 245.  
*Prom.* 999.

Yet *υν* is long in the nominative singular, as μόσοῦν, Φόρκυν; and in the accusatives of words that have their genitive in *νος*: thus, χέλυς, χέλυος, χέλυν; ἴσχὺς, ἴσχυος, ἴσχυν.

ἴσχυν ἀπασαν τῆδε προσθέσθαι πόλει. EUR. *Heracl.* 158.

But see farther, under the termination *υς*.

Persons of verbs in *υμι* have *υν* final long, as ἔφυν, ἔζεύγνυν.

βίᾳ πολιτῶν δράν ἔφυν ἀμήχανος. SOPH. *Ant.* 79.

But the neuter of the participle is short. In fact, *υ* and *α* in verbs in *μι* follow the quantity of the analogous syllables in *τίθημι* and *δίδωμι*.

71. *αρ* is short, except Κάρ, ψᾶρ; as μάκαρ, ἥμαρ.

ἥν δ' ἥμαρ ἥδη δεύτερον πλέοντί μοι.  
ἢ μάκαρ Ἀτρείδη, μοιρηγενὲς, ὀλβιόδαιμον. SOPH. *Phil.* 354.  
ILIADE. iii. 182.

72. *υρ* is long, as πῦρ, μάρτυρ.

πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ἀπασα. ÆSCH. *Prom.* 252.

73. *ας* is short, as in Παλλᾶς, μέγας, μέλᾶς, χεῖρας, ἔλυσας, πέπονθᾶς, πέλᾶς, ἄτρεμᾶς.

\*Ω Παλλᾶς, ὁ σώσασα τοὺς ἐμοὺς δόμους.  
τί δῆτ' ἀν εἴποις τοὺς γέροντας, ὡς σοφοί;  
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος.  
ἔπραξας ἔργον ποίουν ὃν οὗ σοι πρέπει;  
πέπονθᾶς αἰκὲς πῆμ' ἀποσφαλεῖς φρενῶν.  
σθένος τὸ τούτων μῆσος ἐκδείξεις ἀν.  
Δαιμόνι' ἄτρεμᾶς ἥσο. . . (Hez.)

ÆSCH. *Eum.* 754.  
EUR. *Androm.* 645.  
ILIADE. ii. 196.  
SOPH. *Phil.* 1227.  
ÆSCH. *Pr.* 470.  
SOPH. *El.* 348.

74. But genitives singular and accusatives plural of nouns that do not increase in the genitive are long, as χώρας, φιλίας, λυούσας; as also are accusatives plural from nominatives in *εὺς*, as φονέας, βασιλέας.

ἔξω δόμων τε καὶ πατρᾶς ὥθεν ἐμέ.  
φυγᾶς ἀφεῖναι παισὶ τοῖσδ' ἐμὴν χάριν.  
ἔταξ ἐφέδρους ἵππότας ἐφ' ἵππόταις.

Æsch. Prom. 665.  
EUR. Med. 1155.  
Phæn. 1095.

75. Also τάλας, and nominatives whose genitive ends in *antos* or *ou*, have as long, as λύσας, ἴμας, ταμίας.

διέρχεται, δύστηνος, ὁ τάλας ἐγώ.  
σκήψας ἀλανει, λοιμὸς ἔχθιστος πόλιν.  
ἀνὴρ δ' ἐπ' ἀνδρὶ στᾶς ἐκαρτέρει μάχῃ.  
γίγας δὸς ἄλλος τοῦ πάρος λελεγμένου.

SOPH. Philoct. 744.  
Æd. Tyr. 28.  
EUR. Heracl. 837.  
Æsch. S. T. 406.

76. *is* final is short, as ἔρες, τεῖς, δῖς, πολλάκις.

οὐκ ἀνδρὸς δρκοὶ πίστις, ἀλλ' δρκῶν ἀνήρ.  
κέντει τεῖς ἀλκὴ τὸν θαυμόντ' ἐπικτανεῖν;  
ἐκατὸν δῖς ήσαν ἐπτά θ'. δὸς ἔχει λόγος.

Æsch. Fragm. 171.  
SOPH. Ant. 1030.  
Æsch. Pers. 343.

But the following are long :

- (1) Monosyllable nominatives, λῖς, ἴς.
- (2) Nouns having a double form of the nominative, in either *is* or *iv*; as ἀκτῖς, δελφῖς.
- (3) Dissyllable feminine nouns having the genitive in *idos*, sometimes have final *is* long; as κρητῖς, ἄψις.
- (4) Words of more than two syllables, in which the two syllables preceding the last are short, and whose genitives end in *idos* or *itos*, have *is* long; as ράφανῖς.

77. Final *us* is short, as ἥδυς, πέλεκυς, ἐγγύς.

οὐκ ἔστιν οὕτως δέξις ὁστε μὲν ἐκφυγεῖν.  
ὑμεῖς δὲ θρηνεῖτ' ἐγγύς ἔστωτες τάφου.

EUR. Bacch. 452.  
Æsch. Pers. 772.

But the following are long :

- (1) Monosyllable nouns, ὑς, δρῦς.
- (2) Nominatives singular *is us* that form the genitive in *uos* or *uнос*: Φορκύς, ἵσχυς.

πᾶσα γὰρ ἵσχυς Ἀσιατογενής.  
δεὶς ἐκ δόμων νέκυς ἄθαπτος οἴχεται.

Æsch. Pers. 11 (Anap.).  
EUR. Phæn. 1745.

But to this rule, and to that for *uv* from *uos*, I do not always find the Attic writers conform; for instance, we find

ἔχειν νέα δὲ νηδύς αὐτάρκης τέκνων.  
καὶ νηδύν ἔξαμβλούμεν ὡς αὐτὴ λέγει.  
τέγξας ἄδιψον νηδύν εἰς ὕπνον βαλεῖς.

Æsch. Choëph. 756.  
EUR. Andr. 356.  
Cycl. 574.

ἡμῖν and ὑμῖν are also long in the final, though Sophocles shortens them frequently.

70. Final *vv* is short, as πολὺν, ταχῦν, σῦν, τουνῦν, νῦν, affirmative (but νῦν, now).

εἴ σ' ἔψεται τις θῆλὺν μῆτ', οὐκ αἰνέσει.  
σιγῶ, σῦν ἄλλοις πείσομαι τὸ μέρσιμον.  
δρα νῦν, εἴ σοι ταῦτ' ἔρωγα φαίνεται.

EUR. *Herc.* FUR. 1412.  
ÆSCH. *S. T.* 245.  
*Prom.* 999.

Yet *vv* is long in the nominative singular, as μόσσυν, Φόρκυν; and in the accusatives of words that have their genitive in *νος*: thus, χέλυς, χέλυος, χέλυν; ἴσχὺς, ἴσχυος, ἴσχυν.

ἴσχυν ἀπασαν τῇδε προσθέσθαι πόλει. EUR. *Heracl.* 158.

But see farther, under the termination *νς*.

Persons of verbs in *υμι* have *υν* final long, as ἔφυν, ἔζεύγνυν.

βίᾳ πολιτῶν δρῆν ἔφυν ἀμήχανος. SOPH. *Ant.* 79.

But the neuter of the participle is short. In fact, *v* and *a* in verbs in *μι* follow the quantity of the analogous syllables in *τίθημι* and *δίδωμι*.

71. *αρ* is short, except Κᾶρ, ψᾶρ; as μάκαρ, ἡμᾶρ.

ἡν δὲ ἡμᾶρ ἡδη δεύτερον πλέοντί μοι. SOPH. *Phil.* 354.  
δι μάκαρ Ἀτρείδη, μοιρηγενὲς, ὀλβιδδαιμον. ILIAD. iii. 182.

72. *υρ* is long, as πῦρ, μάρτυρ.

πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὥπασα. ÆSCH. *Prom.* 252.

73. *ας* is short, as in Παλλᾶς, μέγας, μέλας, χειρᾶς, ἔλυσας, πέπονθᾶς, πέλας, ἄτρεμᾶς.

Ω Παλλᾶς, ὁ σώσασα τοὺς ἐμοὺς δόμους.  
τί δῆτ' ἀν εἴποις τοὺς γέροντας, ὃς σοφοί;  
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος.  
ἔπραξας ἔργον ποιὸν ὃν οὐ σοι πρέπει;  
πέπονθᾶς αἰκὲς πῆμ' ἀποσφαλεῖς φρενῶν.  
σθένος τὸ τούτων μῖσος ἐκδείξεις ἔν.  
Δαιμόνι' ἄτρεμᾶς ἡσο. . . . (Hex.)

ÆSCH. *Eum.* 754.  
EUR. *Androm.* 645.  
ILIAD. ii. 196.  
SOPH. *Phil.* 1227.  
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Æsch. Prom. 665.  
EUR. Med. 1155.  
Phæn. 1095.

75. Also τάλας, and nominatives whose genitive ends in *αντος* or *ον*, have *as* long, as λύσας, ἴμας, ταμίας.

διέρχεται, δύστηνος, ὡς τάλας ἐγώ.  
σκήψας ἀλαύνει, λοιμὸς ἔχθιστος πόλιν.  
ἀνὴρ δ' ἐπ' ἀνδρὶ στᾶς ἐκαρτέρει μάχη.  
γίγας δός ἄλλος τοῦ πάρος λελεγμένου.

Soph. Philoct. 744.  
Œd. Tyr. 28.  
EUR. Heracl. 837.  
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76. *is* final is short, as ἔρες, τὲς, δῖς, πολλάκις.

οὐκ ἀνδρὸς ὄρκοι πίστις, ἀλλ' ὄρκων ἀνήρ.  
κέντει τίς ἀλκὴ τὸν θαυμόντ' ἐπικτανεῖν;  
ἐκατὸν δῖς ἡσαν ἐπτά θ. ὁδὸς ἔχει λόγος.

Æsch. Fragm. 171.  
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But the following are long :

- (1) Monosyllable nominatives, λῖς, ἴς.
- (2) Nouns having a double form of the nominative, in either *is* or *iv*; as ἀκτῖς, δελφῖς.
- (3) Dissyllable feminine nouns having the genitive in *īdos*, sometimes have final *is* long; as κρητῖς, ἄψις.
- (4) Words of more than two syllables, in which the two syllables preceding the last are short, and whose genitives end in *īdos* or *ītos*, have *is* long; as ράφανῖς.

77. Final *υς* is short, as ἡδὺς, πέλεκυς, ἔγγυς.

οὐκ ἔστιν οὐτως ὁξὺς ὄστε μ' ἐκφυγεῖν.  
ὑμεῖς δὲ θρηνεῖτ' ἔγγυς ἔστωτες τάφου.

Eur. Bacch. 452.  
Æsch. Pers. 772.

But the following are long :

- (1) Monosyllable nouns, ὑς, δρῦς.
- (2) Nominatives singular *is* *υς* that form the genitive in *υος* or *υνος*: Φορκύς, ἵσχυς.

τᾶσα γάρ ἵσχυς Ἀσιατογενῆς.  
ὅς ἐκ δόμων νέκυς ἄθαπτος οἴχεται.

Æsch. Pers. 11 (Anap.).  
EUR. Phæn. 1745.

But to this rule, and to that for *υν* from *υος*, I do not always find the Attic writers conform; for instance, we find

ἔχειν νέα δὲ νηδὺς αὐτάρκης τέκνων.  
καὶ νηδὺν ἐξαμβλοῦμεν ὡς αὐτὴ λέγει.  
τέγξας ἄδιψον νηδὺν εἰς ὑπνον βαλεῖς.

Æsch. Choëph. 756.  
EUR. Andr. 356.  
Cycl. 574.

Ἄ Φοῖβε, ποῖ με τὴνδ' ἐς ἄρκυν ἤγαγες; EUR. *Iph. Taur.* 77.  
 Ἡ γένυν, ἡ βελέων τι προπέμψατε. SOPH. *Phil.* 1205. (Dact. Tetr.)  
 Κρέον, τί σιγὰς γῆρων εὐθοσγον σχάσας; EUR. *Phæn.* 960.  
 πρὶν δὴ δι' ἄτων γῆρυν οὐχ Ἐλληνικῆν. Rhes. 294.  
 μακρὰν γὰρ ἔρκει γῆρυς, ἐμφανῆς γε μήν. Electr. 754.

(3) Persons and participles of verbs in *υμι*; ἔφυς, ἔκφυς.

δεικνῦς ἔμαυτδν, ήν δὲ Θηβαῖων πόλις. EUR. *Bacch.* 50.  
 ἔπειτα δ', ἀσπερ ἔξεφυς, ἀλευθέρα. SOPH. *Electr.* 970.

78. The quantity of syllables, to which none of these rules applies, must be determined by a Prosodiacal Lexicon, or by the aid of the Indexes, of Beck to Euripides, and on the plan of Beck to *Æschylus* and Sophocles. But frequently the quantity of a syllable may be inferred from accentuation, or other circumstances. Thus, if it be remembered that *σῖτος* is circumflexed in its penult, there will be no doubt of the quantity of the middle syllable in *ἄσιτος*: and from the short middle syllable of *προθυμότατος*, the length of the vowel *υ* in *πρόθυμος*, and therefore in *θυμὸς*, *ἀθυμία*, *ἐνθυμεῖσθαι*, could be inferred. This method, when practicable, is recommended as far preferable to the immediate consultation of a Lexicon, which should be reserved as a last resource, when memory and judgment fail. It should not be forgotten that the first, fifth, and ninth syllables may be either long or short; and therefore a word in which the quantity of a syllable is unknown, may be introduced, if that syllable be brought into one of those places.

ON THE

TROCHAIC AND ANAPÆSTIC SYSTEMS  
OF TRAGEDY.

79. The Trochaic verse of Tragic dialogue consists of seven feet, with a syllable added at the end; which were originally all trochees; but in the existing form of the metre, spondees are admitted into the even places, the second, fourth, and sixth. A tribrach, as equivalent to a trochee, is admitted into every place; and an anapæst, as equivalent to a spondee, enters the even places: so that, on the whole, the admissible feet on ordinary occasions are these:—

The first foot is a trochee or a tribrach; as are also the third, fifth, and seventh.

The second foot is a trochee, tribrach, spondee, or anapæst; as also are the fourth and sixth. Examples are,

Ἄντος ἔξεσω' ἔμαυτδν ῥῷδιως ἄνευ πόνου (all trochees).

δωμάτων ἥκω πρὸς ὑμᾶς Πενθέως οὐ φροντίσας (spondees in even places).

ἀλλὰ πῶς ἡλευθερώθης ἀνδρὸς ἀνοσίου τυχῶν (tribrach in 6th place).

τῷδε πέρι βρόχους ἔβαλλε γόνασι καὶ χηλαῖς ποδῶν (tribrach in 2nd and 5th).

ἀδικίᾳ γ', ὁ θεοί. Μυκῆναις, μη 'νθάδ' ἀνακάλει θεοὺς (tribrach in 1st and 6th).

ἀνόσιος πέφυκας. ἀλλ' οὐ πατρίδος, ὡς σὺ, πολέμιος (tribrach in 1st, 5th, and 7th).

καὶ μὲ παρεκάλεις τί δράσω; τίνα δὲ πόρον ἔχω πόθεν; (tribrach in 2nd, 5th, and 6th.)

οὐδὲ φίλος οὐδεὶς γελᾷ μοι, τὰ δ' Ἀγαμέμνονος κλύεις (anapæst in 2nd).

οὐκ ἔχω βωμὸν καταφυγεῖν ἄλλον ἢ τὸ σὸν γόνυ (anapæst in 4th).

οἱ με τῶν γάμων ἀπεκάλουν ἥσσον', ἀπεκρίνω δὲ τί; (anapæst in 4th and 6th.)

80. When a proper name contains two short syllables intercepted between two long ones, as, Ἰφιγένεια, Ἰππολύτου, it cannot enter the verse regularly: it is allowed to be so introduced as to make any foot a dactyl, except the fourth and seventh. And the same licence is occasionally assumed in proper names which might enter regularly; such as, Πυλάδης, Ἀχελῷος. Thus we find

εἰς ἄρ' Ἰφιγένειαν Ἐλένης νόστις ἦν πεπρωμένος.

with dactyl in 2nd place, and

πάντες Ἐλλῆνες, στρατὸς δὲ Μυρμιδόνων οὐ σοι παῖην.

with dactyl in 5th place.

ἥμῖν and ὑμῖν are also long in the final, but shortens them frequently.

70. Final *υν* is short, as *πολὺν*, *ταχὺν*, *ταχὺν* (but *νῦν*, now).

εἰ σ' ὑψεταῖ τις θῆλυν ὄντ', οὐκ αἰνέσσει.  
σιγῶ, σύν κλλοις πείσομαι τὸ μόρσιμον.  
δρα νῦν, εἰ σοι ταῦτ' ἄρωγα φαίνεται.

Yet *υν* is long in the nominative singular *κῦν*; and in the accusatives of words that are in *νος*: thus, *χέλυς*, *χέλυος*, *χέλυν*; *ἰσχῦν*, *ἰσχῦν* ἀπασταν τῆδε προσθέσθαι πόλει.

But see farther, under the termination.

Persons of verbs in *υμι* have *υν* final.

βίᾳ πολιτῶν δράγη ἔφυν ἀμῆχανος.

But the neuter of the participle is short; and verbs in *μι* follow the quantity of the *τίθημι* and *διδωμι*.

71. *αρ* is short, except *Κᾶρ*, *ψᾶρ*; *πάρ*.

ἢν δὲ ἡμᾶρ πῆδη δεύτερον πλέοντί μοι.  
ἢ μάκαρ Ἀτρείδη, μοιρηγενὲς, δλβιδᾶσιμος.

72. *υρ* is long, as *πῦρ*, *μάρτυρ*.

πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὥπανα.

73. *ας* is short, as in *Παλλᾶς*, *μέγας*, *πέπονθᾶς*, *πέλᾶς*, *ἄτρεμᾶς*.

\*Ω Παλλᾶς, δ σώσασα τοὺς ἐμοὺς δόμοιν.  
τί δῆτ' ἀν εἴποις τοὺς γέροντας, ὡς σφαῖς  
θυμὸς δὲ μέγας ἐστὶ διστρεφέος βασιλῆεν.  
ἔκραξας ἔργον τοῦον ὃν οὐ σοι πρέπει,  
πέπονθᾶς αἰκὲς πῆμ' ἀκοσφαλεῖς φρενῶν  
σθένος τὸ τούτων μῆσος ἐκδείξεις ἔν.  
Δαιμόνι' ἄτρεμᾶς ἥσο. . . (Hex.)

74. But genitives singular and neuter that do not increase in the genitive, *φιλίᾶς*, *λυούστᾶς*; as also are accusatives in *εὺς*, as *φονέᾶς*, *βασιλέᾶς*.

wrong, since the sixth foot ending with the end of  
could be a spondee. But in

αὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, η κατθανεῖ,

with κατθανεῖ, and the spondee preceding the final  
allowable. Similarly, in

λογενειάδος σὲ, πρὸς σῆς δεξιᾶς, πρὸς μητέρος,

connexion of the preposition with its noun admits  
σὲ. And in

πῦτα πάντα κατθανοῦσα βύσομαι, καὶ μου κλέος,

μου at the beginning of the seventh foot allows  
for the sixth.

Anapæstic system of tragedy consists of verses  
each four feet; of which any one may be an  
spondee, or a dactyl. Examples are,

χω πῆ ποτε μόχθων (spondee, anapæst, dactyl, spondee).

στοιχ ἀγρόιοις πελάσας (spondee, three anapæsts).

μανδρῶν πρότανις (two spondees, two anapæsts).

κίσσινον ἔρκος (dactyl, spondee, dactyl, spondee).

καλεῖν δύσιλιον Ἐλλάδι (two anapæsts, two dactyls).

last verse of a system is shorter by half a foot: it  
with a spondee preceded by a dactyl, assimilated  
to the close of a dactylic hexameter or heroic  
examples are,

πολέμου στῖφος παρέχοντες  
ψυχῆς εὐτλήμονι δόξῃ  
τοξουλκῷ λήματι πιστούς.

The final spondee is preceded by another spondee,

ἴππων τ' ἐλατήρ Σωσθάνης  
βέλος ἡλίθιον σκήψειεν.

The first foot is a dactyl, as in

εὔτυκος εἴη δὲ τὰ λῷστα.

called the Parœmiac: it is often preceded by a  
feet, admitting the same feet as the rest of the

and the concurrence of four short syllables, an  
not allowed to follow a dactyl immediately. A

81. A tribraoh in the seventh place must not be preceded by a spondee or anapæst in the sixth place: thus we might not have

nor      ἀνδσιος πέφυκας· ἀλλ' οὐχ, ὡς σὺ, Θηβῶν πολέμιος,  
 nor      ἀνδσιος πέφυκας· ἀλλ' οὐχ, ὡς σὺ, πατρίδος πολέμιος.

82. When the first two feet make up entire words not adhering closely, in sense and pronunciation, to the following word (as articles and prepositions adhere to the nouns to which they belong), the second foot cannot be a spondee or anapæst. Thus the line

καὶ δάμαρτα τὴν κακίστην ναυστολῶν ἐλήλυθεν

is right; but

καὶ δάμαρτας τὰς κακίστας ναυστολῶν ἐλήλυθεν

would be wrong; for the first two feet make the complete words καὶ δάμαρτας, and the second of them is a spondee. But

ἢ θανεῖν, ἢ ζῆν, δὲ μῆθος οὐ μακρὸς μακρῶν πέρι

is right; though ἢ θανεῖν, ἢ make complete words, and have the second foot a spondee; for the second ἢ coheres inseparably with ζῆν in sense and pronunciation, and thus the spondee is justifiable.

83. The fourth foot must end with the end of a word; and that word must not be an article, preposition, or other word closely adhering to the next in sense and pronunciation. Thus,

ξύνεπικεῖσθ' οὐ μεῖς ἐγὼ δ', ὄνδρες, δι' | ὑμᾶς τύπτομαι

cannot stand, as the fourth foot closes in the middle of the word ὄνδρες. Similarly,

εἰ δέ | που πέσοιεν | ἐς τὸν | ὄμον | ἐν μάχῃ τινι

is inadmissible, because the fourth foot ends with an article.

84. When the sixth foot ends with a word, it must be a trochee or tribraoh, not a spondee nor anapæst; unless the word with which the sixth foot ends be closely connected with the following word, as an article or preposition with a noun; or unless the seventh foot begin with an enclitic, or with a word that cannot begin a sentence. Thus

οὐχ δρᾶς; φυλασσόμεσθα φρουρίοισι πανταχῆ

is right; but

οὐχ δρᾶς; φυλασσόμεσθα φρουρίοισιν πανταχῆ

would be wrong, since the sixth foot ending with the end of a word would be a spondee. But in

*καὶ σὺ τῶνδε ἔξω κομίζου τειχέων, ἢ κατθανεῖ,*

ἢ coheres with *κατθανεῖ*, and the spondee preceding the final Cretic is allowable. Similarly, in

*πρὸς γενειάδος σὲ, πρὸς σῆς δεξιᾶς, πρὸς μητέρος,*

the close connexion of the preposition with its noun admits the spondee. And in

*ταῦτα πάντα κατθαυοῦσα βύσομαι, καὶ μου κλέος,*

the enclitic *μου* at the beginning of the seventh foot allows the spondee for the sixth.

85. The anapæstic system of tragedy consists of verses containing each four feet; of which any one may be an anapæst, a spondee, or a dactyl. Examples are,

*πῆμα στενάχω πῆ ποτε μόχθων* (spondee, anapæst, dactyl, spondee).  
*δεσμοῖς ἀλύτοις ἀγροῖς πελάστας* (spondee, three anapæsts).

*χρείαν ἔξει μακάρων πρόταντις* (two spondees, two anapæsts).

*καὶ τὸ παλαιὸν Κίσσινον ἔρκος* (dactyl, spondee, dactyl, spondee).  
*ζυγδὸν ἀμφιβαλεῖν δούλιον Ἐλάδδι* (two anapæsts, two dactyls).

86. The last verse of a system is shorter by half a foot: it usually ends with a spondee preceded by a dactyl, assimilating itself to the close of a dactylic hexameter or heroic verse. Examples are,

*πολέμου στῖφος παρέχοντες  
ψυχῆς εὐτλήμονι δέξῃ  
τοξουλκῷ λήματι πιστούς.*

Sometimes the final spondee is preceded by another spondee, as in

*ἴππων τ' ἐλατήρ Σωσθάνης  
βέλος ἡλίθιον σκήψειν.*

Sometimes the first foot is a dactyl, as in

*εὔτυκος εἴη δὲ τὰ λφστα.*

This verse is called the Paræmiac: it is often preceded by a verse of two feet, admitting the same feet as the rest of the system.

87. To avoid the concurrence of four short syllables, an anapæst is not allowed to follow a dactyl immediately. A

few instances are to be found, in which the second foot is a dactyl, and the third an anapæst; but they are not frequent enough for imitation. A dactyl, in an even place, is seldom found immediately following a spondee.

88. A long vowel or diphthong is sometimes shortened before a vowel at the beginning of the next word: thus we find

καὶ ἐλειοβάται ναῶν ἐρέται  
ποθέουσαι ἴδειν ἀρτιζυγίαν  
Περσίδος αἵας οἰχεται ἀνδρῶν  
τὰ Θησείδα δ' ὅζω Ἀθηγῶν.

where respectively the final syllables *καὶ*, *σαι*, *ται*, *ζω* are shortened before initial vowels in the following words. This is called **Hiatus**.

89. In this metre, the last syllable of a verse is not common, but retains its quantity, unless affected by the first letter of the first word in the following line, which acts on the final syllable of the preceding line just as if the whole system formed one long verse continued throughout. Thus a final spondee, or anapæst, cannot end with *ος* unless the next line begins with a consonant. But a final dactyl cannot end with *ος* unless the following line begins with a vowel. Again a final spondee or anapæst cannot end in *ε*, unless the following line begin with *ζ*, *ξ*, *ψ*, or two consonants which lengthen a preceding short vowel. (See Art. 24.) This property is called **Συνάφεια**. But when a verse ends with a vocative case or with an exclamation; when the next verse is given to another character in the dialogue; or at the close of a sentence; we sometimes find that a tribrach is put for an anapæst, or that a hiatus is allowed without shortening the diphthong. Thus,

ἴγε γῦν σύ με, παῖ,  
ἴν' ἀν εὐσεβίας ἐπιβαίνοντες.

the vocative *παῖ* is allowed to stand unshortened before *ἴν'* . . . and in

ἴσται τι γέον.  
ῃξει τι μέλος γοερδν γοεραῖς.

the pause at *γέον* allows the tribrach *τι γέον* to stand for an anapæst.

## DIALECT.

THE dialect that must be used in the Exercises is the Attic, the severe and dignified Attic of Thucydides. It must be kept free from the colloquial usages found in the Orators, and the writers of dialogue and comedy. The final *· δεικτικὸν* in *τοιοτόν*, *τοιοτοί*, *κ.τ.λ.*, *κινδυνεύειν* in the sense *to be likely*, *ἀτεχνώς* as a confirmatory particle, are examples of Atticisms not admissible into the tragic Senarius. On the other hand, a few Ionisms are intermingled with the early Attic of the tragic stage: the termination of the third person plural of the optative mood in *aro* for *ντο*, as *ἐκσωζόιτο* for *ἐκσώζοιντο*, is allowed; and that of the first person plural in *μεσθα* instead of *μεθα*, as *ιέμεσθα* for *ιέμεθα*, and *ι* or *ιι* is attached to plural datives continually. There also occur examples of the substitution of *ον* for *ο*, and *ει* for *ε*, before liquids, as *είνεκα* for *ένεκα*, *δουρὶ*, *οῖνομα*, *μοῦνος*, *κοῦρος*, *γούνατα*: nor is the doubling of *σ* unknown; Sophocles has *μέσσος* and *ἔσσεται*. *Ὑπὸ* and *διὰ* are met with in the form *ὑπαὶ*, *διαὶ*. But these three last changes must be confined to words for which one has immediate authority; analogy being scarcely admissible when the instances are so few. Indeed it should ever be remembered, that it is the settled practice of the Ancients, and not their occasional deviations, that we should imitate.

The voices and tenses in which verbs may be used, in conformity with tragic practice, will be best learned from the Indexes to the Tragedians; that of Beck to Euripides, and those on the plan of that to *Æschylus* and Sophocles: the same source will furnish the epithets and combinations most suitable for an imitator of the Attic dramatists, and a copious exemplification of the management of particles.

The following Iambic and Trochaic lines are proposed for the student to examine, and discover the point, or points, in which each of them is inelegant or inadmissible, according to tragic usage.

ἀναπτάμενος ἐκ τῶν νεφελῶν καὶ νὰς λαβεῖν  
 τὴ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν  
 παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς  
 ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν  
 τούτων περὶ πάντων αὐτοκράτορες ἡκομεν  
 ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἡρξαμεν  
 ἐάν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν  
 τί δ, ὡ κακόδαιμον; ἡλίθιος καὶ γάστρις εἰ  
 ἀλληθες; οὐ γὰρ μεῦζον ὑμεῖς οἱ θεοὶ  
 προσπτάμενος ἐκκόψει τὸν ὄφθαλμὸν θένων.  
 ἐάν τις ἀνθρώπων ἱερεῖον τῷ θεῶν  
 προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ  
 τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι  
 ὡ δαιμόνι ἀνθρώπων Πόσειδον, ποῖ φέρει;  
 ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν  
 τὰ χρήματα δοσ' ἀν ὁ Ζεὺς ἀποθνήσκων καταλίπῃ  
 οὐσαν θυγατέρ' ὄντων ἀδελφῶν γνησίων  
 ἀνθέξεται σου τῶν πατρών χρημάτων  
 τύραννον, ὅρνίθων παρέξω σοι γάλα  
 ἀλλ' ὥσπερ εἰ Θεσμοφορίοις νηστεύομεν  
 ἐντεῦθεν ἀρα τούπιτριβείης ἐγένετο  
 ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς  
 τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια  
 ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ' ἔχεις  
 εἰ τουτούν γ' ἔχειροτόνησαν οἱ θεοὶ  
 ἐμοῦν γ' ὅτι τὸν ἀνθρωπὸν ἄγχειν βούλομαι  
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὅρνέοις  
 πατρῷος ὁ βίος συκοφαντεῖν ἐστί μοι  
 ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας  
 ἀέρια τινα καὶ σκότια καὶ κυανανγέα  
 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον  
 οἰκεῖν μεθ' ὑμῶν κάπιθυμῷ τῶν νόμων  
 ἀλλ' οἰαπερ αὐτὸς ἔμαθον ὅτε παῖς ἦν, σὺ γὰρ  
 νομίσας ἀλεκτρύονος ἔχειν τοιδὶ λόφον  
 καλεσάμενος, καὶ τὸ ἔγκεκληκὼς ἐνθαδὶ<sup>4</sup>  
 ἔοικεν οὐ ψευδαγγελῆς εἰν' ἄγγελος

τὸν πατέρ' ἔα ζῆν, ἀλλ' ἐπειδὴ μάχιμος εἴ  
δὸι πάρεστιν, ἀλλ' ὅτου δεῖ χρὴ λέγειν  
τουτὶ γὰρ ἔργαζει σὺ τοῦργον; εἰπέ μοι  
ἀλλ' ἔστιν ἔτερα τὴ Δὶ ἔργα ξύμφορα  
ῶδε φράσεις, ὥστις ἀν ὀφλήκη δίκην  
ῶστε χλιδῆς σοι τοῖς ἐποίκοις δεῖ ποθεν  
οὐκ οἰσθ' ὅσην τιμὴν παρὰ πρώτοις φέρει  
δρ' οἰσθ' ὅτι πλέον εἴ τι λυπήσεις ἐμὲ  
αὐτίκα γὰρ ἀήρ ἔστι τὴν ἰδέαν ὅλως  
κατὰ πνιγέα μάλιστα. προσθεὶς οὖν ἐγὼ  
ὦ δαιμόνιε, δμηθεὶς σὺ μὴ φαύλως φέρε  
ὦς ἔστι Σμινθέως χρησμὸς ἄντικρυς λέγων  
ἴερεν, σὸν ἔργον, θῦε, σφάττε, τοῖς θεοῖς  
Χίους τε γνῶναι πανταχοῦ προσκειμένους  
ἄπελθ' ἀφ' ἡμῶν μηδὲ στερμάτων λάβῃ  
ἐμοὶ γὰρ αὐτῷ ταῦτα, δμωῖδες, μέλει  
χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον  
ἐς μὲν λόγους ταχύς τις, ἐς δ' ἔργα βραδὺς  
ὦ παντότολμε λήματος, δεινὰ φρονῶν

---

ἄτε γὰρ ὧν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλλεται  
‘Ιππόνικος Καλλίου καᾶξ Ἰππονίκου Καλλίας  
γλαῦκες ὑμᾶς οῦποτ’ ἐπιλεύψουσι Λαιριωτικαὶ  
ἐννεοττεύσουσι κάκλέψουσι μικρὰ κέρματα  
τᾶς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς ἀετὸν  
δξὺν ἴερακίσκον ἐς τὰς χεῖρας ὑμῶν δώσομεν  
λαμβάνειν τάλαντον, ἦν τε τῶν τυράννων τίς τινα  
βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χῆμεῖς ἐνθάδε  
λήψεται τάλαντον, ἦν δὲ ζῶντά γ' ἀγάγγη, τέτταρα  
τοῖς τε κοψίχοισιν εἰς τὰς ρίνας ἐγχεῖ τὰ πτέρα  
ὦς παρ' ἡμῖν οὐδὲν αἰσχρόν ἔστιν ἐκπερδικίσαι  
διαιτλέκειν ζῶν ἡδέως τὸ λοιπὸν ὡς ἡμᾶς ἵτω  
ἀγάθ' ἀλλὰ χούτοσὶ καὶ δή τις ὄρνις ἔρχεται  
ὦ Πόσειδον, οὐχ ὄρᾶς ὅσον ξυνείλεκται κακὸν  
ἐπὶ λόφων οἰκοῦσιν, ὡγάθ', ἀσφαλείας οῦνεκα  
χαύτηι γε γλαῦξ, τί φῆς; τίς γλαῦκ' Ἀθήνας ἔγγαγε.

## EXERCISES.

Nothing is dearer to a man than his country. [thee.  
 If thou wilt not restrain thy tongue, there will be sorrows for  
 My son, be bold : death is *a debt* due,  
 even by him who sits-still in his house aloof from toils.  
 Think ye we could live-in the land, if all the poor  
 population was-a-community apart from the rich ?  
 Good things and evils cannot become unmixed ; [well ;  
 but there is a certain blending of them, so that *things* subsist  
 for the things which are not *possessed* by the poor, the rich  
 give him ; and the things which we rich possess not, 10  
 we pursue *by* availing ourselves of the poor.  
 Now, may I neither be a friend to that man, [sufficient  
 nor associate with him, whoever that his judgment is self-  
 is persuaded (*perf.*), deeming his friends his servants :  
 for whoever readily gratifies his passion  
 ends ill, for it misleads men very often.  
 Toil is inevitable ; but the events *assigned* by the gods  
 whoever best bears, that man is wise. [one's country.  
 It is a very pitiable life to have left-for-ever the borders of  
 Now, terror, when a man for his life is on the point 20  
 of speaking, taking-his-stand for adverse encounter,  
 both brings men's mouth to consternation,  
 and shuts out one's understanding, so that one speaks not  
 what things one desires ;  
 but nevertheless it is necessary for me to run this hazard,  
 for I see my life laid-down as the prize-of-victory (*plur.*).  
 But undoubtedly it is sweet to remember toils, having been  
 preserved. [(neut. plur.)  
 Ever *remember* to please those in authority ; for this conduct  
 is best for subjects, and, over whatsoever appointed  
 one may be, to do things pleasing to sovereigns.  
 For the calamities of those that had fared ill 30  
 not at any time have I insulted, fearing to suffer myself.

Οὐδεὶς φίλος ἀνὴρ πατρῷος χθών.

Εἰ μὴ κατέχω γλῶσσα, εἰμὶ κακὸν σύ.

Τέκνον, τολμῶ τὸ κατθανεῖν ὁφείλω  
καὶ ὁ ἡμαι κατὰ οἰκος ἐκτὸς πόνος.

Δοκῶ ἀν οἰκῷ γαῖα, εἰ ἄπας πένης  
λαὸς πολιτεύομαι ἄτερ πλούσιος;

Ἐσθλὸς καὶ κακὸς οὐκ ἀν γίγνομαι χωρίς.  
ἀλλὰ εἰμὶ τὶς σύγκρασις ὥστε ἔχω καλῶς.  
ὅς γὰρ μὴ εἰμὶ ὁ πένης, πλούσιος  
δίδωμι, ὃς δὲ πλουτῶν οὐ κτᾶσθαι (perf.)  
θηρῶμαι χρῶμαι ὁ πένης (plur.)

10

Ἐγὼ δὲ μῆτε εἰμὶ φίλος οὗτος φῶς  
μῆτε ξύνειμι, ὅστις φρονῶ αὐτάρκης  
πείθομαι, ἥγοῦμαι ὁ φίλος δοῦλος.  
ὅστις γὰρ εὐθέως χαρίζομαι δρυγὴ

τελευτῶ κακῶς, σφάλλω γὰρ βροτὸς πλεῖστος.

Μοχθῶ ἀνάγκη, ὁ δὲ τύχη δαίμων  
ὅστις κάλλιστος φέρω, οὗτος ἀνὴρ σοφός.

Οὐκτρὸς αἰώνιος ἐκλείπω ὄρος πατρίς.

Φόβος δ' ὅταν τις περὶ σῶμα μέλλω

λέγω, κατέστην εἰς ἐναντίος ἀγῶν,

ἄγω τε ἄνθρωπος ὁ στόμα εἰς ἔκπληξις,

ἀπείργω τε ὁ νοῦς μὴ λέγω ὃς βούλομαι.

20

οἵμως δὲ δεῖ ἐγὼ ὑπεξέδραμον ὅδε ἀγῶν,  
ὅρῳ γὰρ ἐμὸς ψυχὴ τίθεμαι ἀθλον.

Ἄλλα τοι ἡδὸς μέμνημαι πόνος σώζω.

Ἄει δ' ἀρέσκω ὁ κρατῶν, οὗτος γὰρ  
ἀριστος δοῦλος, κάπι ὁστις τεταγμένος  
τὶς εἰμὶ, ποιῶ ἀνδάνω δεσπότης.

Ο συμφορὰ γὰρ ὁ πράσσω κακῶς  
οὐ πώποτε ὑβρίζω, δρρῶδῶ πάσχω (aor. 2) αὐτός.

30

It is not reasonable in any wise that a mortal man should control the laws :

it is folly even to wish to be a tyrant,  
one that seeks to rule single over his equals.

For with men, death the end of contentions  
brings ; for what is there among mortals greater than this ?  
for who when he pierces with a spear a strong rock  
wears it with pains ? and who would dishonour a dead man ?  
For whatever man abundantly possessing (*perf.*) livelihood  
resigns to negligence and abandons things belonging to his  
house, 40

but charmed with songs is ever pursuing that *pleasure*,  
will become useless to his family and his country,  
and worthless to his friends ; for natural disposition is lost  
when any one is mastered by sweet pleasure.

For by the judgment of a man communities are well regulated  
and a household well, and again it is greatly powerful for war ;  
for one wise counsel many hands  
surpasses, but ignorance *joined* with a multitude is a greater  
evil *than alone*.

But the wary man is both a sure friend to his friends,  
and the best for his country : not perilous-enterprises 50  
praise ye ; for I love neither a pilot  
that is too daring, nor a chief of a country.

My son, there are three virtues which it is meet that thou  
cultivate,  
both to honour the gods, and thy parents that gave thee birth,  
and the general laws of Greece ; and doing these things  
thou shalt ever possess the most excellent crown of glory.  
Of all things there is satiety ; for even after *the death of the*  
*more beautiful wives*

I have seen *men* enamoured (*perf. pass.*) of unlovely beds :  
and many one after being sated with a feast, glad again  
hath been seen applying (*aor. part.*) his mouth to coarse  
food. 60

Now many of mankind suffer this evil,  
when well discerning they are not willing to obey  
their judgment, being overcome by their friends in most things.  
For it is meet that a young man always be enterprising ;  
for no man while he is indolent is renowned,  
but exertions produce reputation,  
whereas a life of pleasure, and evil cowardice  
can neither raise up a house nor a city.

Οὐκ εἰκός πως ἀνὴρ θητὸς ἄρχω νόμος.

μωρία καὶ ὁ θέλω εἰμὶ τύραννος,  
ὅς βουλομαι κρατῶ μόνος ὁ δῆμοῖς.

Ἄνθρωπος γάρ θάνατος τέλος νεῦκος  
ἔχω, τίς γὰρ εἴμὶ μείζων ὅδε ἐν βροτός;  
τίς γὰρ οὐτάζω δόρυ πετραῖος σκόπελος  
τείρω ὁδύνη; τίς δὲ ἀτιμάζω νέκυς;  
Οστις γὰρ ἀνὴρ εὐ κτῶμαι βίος  
παρίημι μὲν ἀμελία ἔτιστος ὁ κατὰ οἶκος (plur.),

40

τέρπω (aor. part.) δὲ μολπὴ θηρεύομαι ἀεὶ οὗτος,  
γίγνομαι μὲν ἀργὸς οἶκος καὶ πόλις  
οὐδεὶς δὲ φίλος, ὁ φύσις γὰρ οἰχομαι  
ὅταν τις εἴμὶ ἡσσων γλυκὺς ἥδονή.

Γνώμη γὰρ ἀνὴρ πόλις μὲν εὐ οἰκοῦμαι  
οἶκος δὲ εὖ, ἰσχύω δὲ αὖ μέγας εἰς πόλεμος,  
εἰς γὰρ σοφὸς βουλευμα ὁ πολὺς χεὶρ  
νικῶ, ἀμαθία δὲ σὺν ὅχλος μείζων κακόν.

ὁ δὲ εὐλαβὴς φίλος τε ἀσφαλὴς φίλος  
ἄριστός τε πόλις. μὴ δὲ κινδύνευμα  
αἰνῶ, ἐγὼ γὰρ φιλῶ οὐτε ναυτίλος  
τολμῶ λίαν οὐτε προστάτης χθών.  
Τέκνον, εἴμὶ τρεῖς ἀρετὴ ὁ χρεῶν σὺ ἀσκῶ

50

τιμῶ τε θεὸς, γονεύς τε ὁ φύσας,  
κοινὸς τε νόμος Ἑλλάς· καὶ δρῶ οὗτος  
ἀεὶ ἔχω καλὸς στέφανος εὐκλεία.  
Πᾶς δὲ κόρος, καὶ γὰρ ἐκ καλλίων

εἶδον ἐκπλήσσω ἐν αἰσχρὸς λέκτρον  
πληρῶ δέ τις δαὶς, ἀσμενος πάλιν  
ῶφθην προσβάλλω στόμα φαῦλος δίαιτα.

60

Πολὺς δὲ θητὸς πάσχω οὗτος κακὸν  
καλῶς φρονῶ οὐ θέλω ὑπηρετῶ  
γνώμη, νικῶ πρὸς φίλος ὁ πολύς.  
Χρὴ γὰρ νεανίας ἀνὴρ ἀεὶ τολμῶ,  
οὐδεὶς γὰρ ἀνὴρ εἴμὶ ῥάθυμος εὐκλεής,  
ἀλλὰ ὁ πόνος τίκτω ὁ εὐδοξία,  
ὁ δὲ αἰών ἥδος, ὁ κακός τε ἀνανδρία  
ἔχω ἀνορθῶ (aor.) ἀν οὐτε οἶκος οὐτε πόλις.

Now, there are many unseemly things in weak passion,  
many evils arise from unrestrained anger, 70  
and many of mankind hath greater anger undone,  
and folly, two evils to the man that labours under them.  
Assiduity reaches the completion of every task.  
Now, may they all perish miserably who in tyranny  
rejoice, forgetful of laws and justice ;  
for the name of freeman is worth every thing ; [ing great.  
even if one have small *possessions*, he is accounted as possess-  
Now, wiles and dark devices [of a coward.  
have been found out by men as the remedies for the necessity  
Now, a good man hates not ever a good man, 80  
and bad melts away (*perf.*) in pleasures with a bad one,  
and likeness of kind is wont to bring together men (contract  
τὸ δμόφυλον into one word). [any thing,

My son, the hands of the young are vigorous to execute  
but the judgments of the elder are better,  
for time is the most inventive teacher.

My son, dear is this light of the sun,  
and beautiful is it to see the expanse of the sea calm,  
and the field blooming with vernal flowers ;  
and I could speak the praise of many beautiful things :  
but nothing is so bright nor fair to behold, 90  
as *it is* to those childless and stung by regret  
to see the light of new-born children in their house.  
For love is an idle thing, and is with the idle,  
he loves mirrors and yellow-dyeings of hair,  
and shuns labours ; and one thing is a proof to me of *this*,  
none of mankind hath been enamoured who begs a livelihood :  
love always grows in those who possess *much*.

For a woman that has gone forth from the house of her father  
belongs not to her parents, but to her husband :  
but male issue abide (*perf.*) ever in the family, 100  
a defender of the ancestral altars and tombs.

Now, doubtless mankind are wont the prosperous men's  
speeches to set down as wise ; but whenever any  
poor man from an inconsiderable house speaks well,  
to laugh : whereas I often wiser  
see poor men than the rich,  
and those sacrificing to the gods at little cost,  
being more devout than those that sacrifice-oxen.  
Thinkest thou that Hades regards at all thy wailings,  
and that he will release thy son if thou wilt groan ? 110

Ἐνειμι δὲ πολὺς ἀσχῆμων φαῦλος θυμὸς,  
πολὺς κακὸν εἰμὶ ἔξ ἀπαίδευτος ὄργη,  
πολὺς δὲ βροτὸς ὁ θυμὸς ὁ μέγας ὅλλυμι,  
ὁ τε ἀξυνεσία, δύνι κακὸν ὁ χρώμενος.

70

Τὸ συνεχὲς εὐρίσκω τέλος πᾶς ἔργον.  
Πᾶς δὲ ὅλλυμαι (aor. 2) κακῶς, ὃς τυραννὶς  
χαίρω ἀμνήμων νόμιμον καὶ δίκη,  
ἔλευθερος γάρ ὄνομα ἄξιος πᾶς,  
καν τις ἔχω σμικρὸς, νομίζω ἔχω μέγας.  
Δόλος δὲ καὶ σκοτεινὸς μηχάνημα  
εὐρίσκω βροτὸς φάρμακον χρεία ἄνανδρος.  
Χρηστὸς δὲ ἀνὴρ οὐ ποτε μισῶ χρηστὸς,  
κακός τε συντήκω ἡδονὴ κακὸς,  
τὸ δὲ ὄμόφυλον φιλῶ συνάγω ἄνθρωπος.

80

Τέκνον, χεὶρ μὲν νέος ἔπονος δρῶ τις,  
γνώμη δὲ ὁ γεραίτερος ἀμείνων εἰμὶ,  
χρόνος δὲ ποικίλος διδάσκαλος.  
Τέκνον, φίλος μὲν ὅδε φέγγος ἥλιος,  
καλὸς δὲ εἶδω (aor. 2) χεῦμα πόντος ἀνήρεμος,  
ὁ τε γύνα θάλλω ἥρινὸς ἄνθος,  
ἐστί τέ μοι λέγω ἔπαινος πολὺς καλός:  
ἄλλὰ οὐδεὶς οὐτῷ λαμπρὸς οὐτε καλὸς εἶδω  
ώς ὁ ἄπαις καὶ δάκνω (perf.) πόθος  
εἶδω φάσις νεογνὸς παῖς ἐν δόμος.

90

Ἐρως γάρ ἄργος φύω κάπὶ ὁ ἄργὸς,  
φιλῶ κάτοπτρον καὶ ξάνθισμα κόμη,  
φεύγω δὲ μόχθος· εἰς δὲ τεκμήριον ἐγὼ,  
οὐδεὶς βροτὸς ἔραμαι προσαιτῶ βίοτος·  
ἔρως ἀεὶ ἐμφύω (perf.) ἐν ὁ ἔχων.  
Γυνὴ γάρ ἐξέρχομαι πατρῶς δόμος  
οὐ εἰμὶ ὁ τεκὼν, ἀλλὰ ὁ λέχος.  
ὁ δὲ ἄρσην γένος ἵστημι ἀεὶ ἐν δόμος  
τιμάορος πατρῷος βωμὸς καὶ τάφος.  
Βροτὸς γάρ τοι φιλῶ ὁ μὲν ὅλβιος  
ὁ λόγος τίθεμαι σοφὸς, ὅταν δέ τις  
πένητος ἀνὴρ ἀπὸ λεπτὸς οἶκος (plur.) εὖ λέγω,  
γελῶ· ἐγὼ δὲ πολλάκις σοφὸς  
εἰσορῶ πένητος ἀνὴρ ὁ πλούσιος,  
καὶ ὁ θύων θεὸς ἐκ μικρὸς τέλος  
εἰμὶ εὐσεβὴς ὁ βουθητῶ.  
Δοκῶ γάρ Ἀιδης φροντίζω τις σὸς γόος  
καὶ ἀνίημι ὁ σὸς παῖς, εἰ θέλω στένω;

100

110

desist, and looking (*fem.*) on the sorrows of others  
 thou mayst become easier, if thou wilt reflect  
 how many of mankind are utterly-distressed (*perf.*) by bonds,  
 and how many grow old bereft of children,  
 and those that after the highest prosperous sovereignty  
 are powerless, these things it is meet (*ptcp.*) for thee to look at.  
 For there is one general law to mankind,  
 (and this has seemed good to the gods [*θεοῖς* to be one syl-  
 lable], as I say clearly)

and to all brutes, that parents love their offspring, [other.  
 but as to other things we adopt laws differently one from an-  
 Now if thou wert not utterly evil, never country 121  
 thine own dishonouring wouldest thou have extolled this land.

Alas! alas! how well the old proverb has it,  
 There cannot be a good *son* of a bad father.

When thou seest one lifted up to a height,  
 and priding himself on bright wealth and birth,  
 and having raised his brow above his fortune;  
 straightway look for speedy vengeance against-him (*gen.*);  
 for he is raised up the more that he may fall (2 *aor.*) the more.  
 Neither let there be a success so great 130  
 that it should elate thee out of *bounds*, to be minded higher

than is meet; [the other hand;  
 nor, if aught unhappy hath befallen thee, be slavish (*pass.*) on  
 but ever abide the same, the disposition of thyself  
 maintaining fixedly, like gold in fire.

Faint not *while* endeavouring to preserve thy country.  
 Now heaven is wont to aid him that labours.

Fame points out the good man, even in a corner of the land.  
 We deem the prosperous to be also prudent.

For if one mocks at the word of the suppliants, there sees it  
 Jupiter, and the gods that behold human sufferings. 140  
 But for different diseases (*sing.*) different remedies (*sing.*) are  
 for one sorrowing, the kind speech of friends; [appointed;  
 and for one inordinately simple, admonitions.

But we toil at many things, through our hopes in vain  
 bearing labours, knowing nothing certain. [(*sing.*),

As a just reward of words (*sing.*) you would receive words  
 but he that acted *would receive as a just reward* of deeds,  
 deeds, which he also showed forth (*aor. mid.*).

Old age, what expectation of pleasure dost thou hold out!  
 and every one of mankind desires to attain to thee; 149  
 but having taken a trial, repentance at least is present with  
 since there is nothing worse among the race of men. [him,

παύομαι, βλέπω δὲ εἰς ὁ κακὸν ὁ πέλας  
γίγνομαι (2 aor.) ἀν ῥάν, εἰ θέλω λογίζομαι,  
ὅσος τε βροτὸς ἐκμοχθοῦμαι δεσμὸς,  
ὅσος τε γηράσκω ὄρφανὸς τέκνου,  
ὅτε ἐκ μέγας ὄλβιος τυραννίς  
εἰμὶ ὁ μηδεὶς, χρὴ σὺ σκοτῷ οὗτος.  
Εἴμι γάρ τις εἰς κοινὸς νόμος ἀνθρωπος,  
(καὶ οὗτος δοκῶ θεὸς, ὡς λέγω σαφῶς)

καὶ πᾶς θὴρ, τίκτω φιλῷ τέκνου,  
ὅ δὲ ἄλλος χρῶμαι νόμος χωρὶς ἀλλήλων.

120

Εἰ δὲ ἡσθα μὴ κακὸς, οὕποτε ἀν πόλις  
ὅ σὸς ἀτίζων, εὐλογῷ ἀν ὅδε χθών.

Φεῦ φεῦ, παλαιὸς αἰνος ἔχω ὡς καλῶς,  
οὐκ ἀν γίγνομαι χρηστὸς ἐκ κακὸς πατήρ.

὾ταν βλέπω τις αἴρω πρὸς ὑψος,  
γαυροῦμαί τε λαμπρὸς πλοῦτος καὶ γένος,  
ἐπαίρω τε ὁφρὺς μείζων ὁ τύχη,  
εὐθὺ προσδοκῶν ταχὺς νέμεσις οὗτος,  
ἐπαίρω γὰρ μείζων ἵνα πίπτω μείζων.

Μηδὲ εἰμὶ εὐτύχημα ὥδε μέγας  
ὅς ἔξεπαίρω σὺ φρονῷ μείζων ἢ χρεῶν,

130

μηδὲ ἄν τις δυσχερής συμβαίνω, δουλόω πάλιν,  
ἄλλὰ δεὶ μίμνω αὐτὸς, ἢ φύσις σαντοῦ  
σώζω βεβαίως, ὥστε χρυσὸς ἐν πῦρ.

Μὴ κάμνω πειρᾶσθαι σώζω σὸς πατρίς.

Θεὸς δὲ φιλῷ συσπειδῶ ὁ κάμνων.

Φύμη δείκνυμι ὁ ἐσθλὸς καν μυχὸς γῆ.

Νομίζω ὁ εὐτυχῶ καὶ φρονῷ.

὾ρῶ γὰρ, εἴ τις ἔγγελῷ λόγος ἱκέτης,

Ζεὺς, καὶ θεὸς λεύσσω βρότεος πάθος.

140

Ἄλλὰ ἐπὶ ἄλλος νόσος ἄλλος φάρμακον κεῖμαι,  
λυπεῖν μὲν, εὐμενῆς λόγος φύλος,  
ἄγαν δὲ μωράινω, νουθέτημα.

Σπουδάζω δὲ πολὺς, ὑπὸ ἐλπὶς μάτην

ἔχω πόνος, εἰδὼς οὐδεὶς σαφῆς.

Δίκαιος μισθὸς λόγος φέρω ἀν λόγος,  
ὅ δὲ πράσσω ἔργον ἔργον ὃς καὶ παρέχω.

὾ γῆρας, οἷος ἐλπὶς ἡδονὴ ᔁχω,  
καὶ πᾶς τις ἀνθρωπος βουλομαι μολεῖν εἰς σὺ,  
λαμβάνω δὲ πεῖρα μεταμέλειά γε πάρα οὐ,  
ὡς εἰμὶ οὐδεὶς χείρων ἐν γένος θητός.

149

## EXAMPLES.

Education is a possession (*κτῆμα*) that-cannot-be-taken-from  
(ἀναφαίρετον) mortals.

Ever chase out (*ἐκδιώκω*) from life that-which-pains-thee.

As thou art (*Gr.* being) a mortal, keep not up (*φυλάσσω*)  
immortal enmity (*ἔχθος*).

It behoves thee, as thou art a man, to have the feelings of a  
man (*φρονέω τὰνθρώπινα*).

Let us not imitate those things which we blame (*ψέγω*).

All wicked gain brings hurt to mortals.

All things done in season have grace. [(*τύχη*).

As thou art a man, be mindful (*perf.*) of the common lot

It is unjust to pain one's friends wilfully (*ἐκουσίως*).

Whosoever having received good (*Gr.* having suffered well)  
is unmindful (*ἀμνημονῶ*), is ungrateful. 10

Now time brings (*ἄγω*) the truth to light.

Wisdom (*φρόνησις*) is ever the greatest good.

1. 2. When *that*, or *which*, or *who*, is the nominative case in a clause of several words, it may be rendered by the Greek relative: but when a relative stands connected with no other word than its verb, it is more usually rendered by the participle, or the participle with the article: "that which pains thee," may be rendered *τὸ λυποῦν*. Similarly in l. 6, "that is," *δν*; in l. 16, "that thou art," *δντα*; the case of the participle being that of the antecedent to the relative.

1. 3. As thou art, *δν*. In the same way, the participle is employed to express *since*, *though*, *because*.

1. 5. "things," "objects," "affairs," and other similar words, are generally not expressed in Greek otherwise than by the neuter plural of the adjective. Express the pro-

noun with *ψέγομεν*.

1. 9. One's friends. Possessive pronouns are often expressed by the article.

1. 10. *πάσχειν* to be the subject of treatment; *εν πάσχειν* of good; *κακῶς πάσχειν* of evil. Thence, to be benefited, is *εν πασέιν*. The verb *ξτι* is often omitted in maxims.

1. 11. In Greek the article is often prefixed to the names of virtues or moral qualities, and to any object of which the excellence is asserted: *ἡ ἀλήθεια*, truth: *ἡ φρόνησις*, discretion: *ἡ παιδευσις*, education: *ἡ δργή*, passion.—*Now* is to be rendered here, and elsewhere in these maxims, by *δὲ* or *γάρ*: not that the general sense of those particles is *now*, but because they cannot be translated in a fragment as they would have been in their proper



When we do (*πράσσω*) well, we please (*imperf.*) all friends. Neither hear nor see the things which become (*προσήκει*) not. Let not a cunning (*πανούργος*) man be accounted (*νομίζω*) a friend.

Education (*παιδευσις*) makes all gentle (*ημερος*).

Their hopes feed (*βόσκω*) the empty (*κενός*) among men (*gen.*). While thou art not envied by the weaker citizens, 40 be sure (*ισθι*) that thou hast obtained (*nom. part.*) this (*οδε*) office worthily (*ἐπάξιος adj.*).

The man that flees will also fight again.

We are all sage for the cautioning (*νουθετέω infin.*) others; but we are not sensible (*γιγνώσκω*) when we err ourselves.

Please (*ἀρέσκω*) thou all mortals, and not thyself alone.

Freedom-of-speech (*παρρησία*) is a thing not to be checked (*ἀνουθέτητον*).

Wickedness is a thing that cannot be argued with (*ἀσυλλόγιστον*). [κενόν].

A man without counsel, when he runs, labours in vain (*εἰς*).

A just man acquires (*κτάομαι*) not wealth quickly (*neut. adj.*).

Consider it the-first-thing (*ἀρχή*) to fear (*perf. m. δεῖδω*)

God. 50

Be not entangled (*συμπλέκομαι*) with wicked or unjust friends.

An ill-counselled (*ἀβουλος*) man is caught (*θηρεύομαι*) with pleasures.

Thou wilt lead (*ἄγω*) thy (*art.*) life free-from-pain (*ἀλυπος*) while without children.

Nothing is enduring (*βέβαιον*) in the life of mortals.

It is not easy for one that is (*Gr. being*) a mortal to live free-from-pain.

My good friend (*βέλτιστος*), seek (*σκοπῶ*) not gain in all things.

Get thyself (*πορίζομαι*) maintenance (*βίος*) from-all-quarters (*πάντοθεν*), except from crimes (*κακά*).

Now none lives the life which he prefers (*προαιρεῖσθαι*).

The end of a just life is honourable. [sel. 59]

Now nothing is more-a-preserved (*ἀσφαλής*) than good coun-

To die (*aor.*) is-a-debt-due (*όφελεται*) by all mortals (*dat.*).

Take counsel before every action (take before, *προλαμβάνω*).

Now the mind (*θυμός*) that-has-fallen into anger harms the

[man.]

I. 39. *Among men*, without a participle.  
preposition, by the simple genitive *Βροτῶν*. I. 50. The perfect is continually used to express a permanent, habitual state, *οἰδα*, *πέφυκα*.

I. 48. *When he runs*, present

Resolve (*βούλομαι*) to have parents in honour (*pl.*) before every one.

Be a helper to the things that are done honourably.

Life destitute of maintenance (*βίος*) is not life.

It is better that the body at least be diseased (*νοοεῖν*), than that the soul be.

Resolve also (*δὲ*) to please all, not thyself alone.

The joy of life to men is (*πέφυκε*) woman.

Who lives a happy (*ζηλωτὸς*) life, if he have (*Gr.* having) not a wife? [God. 70

Now sovereignty (*βασιλεία*) is the living (*ἔμψυχος*) image of Of all things, on all occasions (*μάλιστα πανταχῆ*), try to govern the tongue :

and try (*πειρῶμαι*) to hold fast (*κρατεῖν*) every rein (*ἡνία*) over appetite (*γαστὴρ, gen.*). [thou runnest.

Resolve (*γνώσκω*) to admonish thyself, whatever way (*ὅποι*)

Silence (*ἡ σιγὴ*) brings honour (*κόσμος*) to all women.

It is the province of a good woman to uphold (*σώζω*) the household (*οἰκία*) :

for woman to a house is ruin (*πῆμα*) and salvation.

What wise man tells secrets (*τάπόρρητα*) to a woman?

having told-them, she will do harm (*βλάπτω*): having not told them, she is tormented (*ἀλγύνεσθαι*). [men.

Unseasonable (*ἄκαιρος*) mirth (*γέλως*) is a fearful evil among The earth produces (*τίκτω*) all things, and receives (*κομίζεται*) them back again. [tune. 81

An old-man a lover (*ἔραστὴς*) is the utmost (*ἔσχατος*) ill-for-

Conduct (*ὁ τρόπος*) is an honour to a woman, not jewels (*ῥά*)

A righteous woman is the salvation of one's life : [χρυσία).

but it is not easy to meet with (*ἐπιτυχεῖν*) a good woman.

— A second

Wife it is better to bury than to marry.

It is meet to acquire learning (*γράμματα*); and, having acquired it, to have discretion (*νοῦς*). (Begin with a dactyl.)

Now marry thou not the dowry (*προτέξ*), but the woman.

A good woman is the rudder (*πηδάλιον*) of the household. 90

Nature allows (*δίδωμι*) not women to rule.

I. 64. *βούλεσθαι* and *θέλειν* imply livelihood: *βίος*, a bow.

every degree of willingness, from 1. 67. *At least*, *γε*: place it close mere consent up to determination. to the emphatic word, if possible.

I. 66. *βίος*, life, or the means of 1. 85. *δὲ* is sometimes the third word in the clause.

Now the judgments (*γνώμαι*) of elders are better.

Train up (*γυμνάζω*) boys, for thou wilt not train up man.

Honour thou parents, and benefit (*εὐεργετῶ*) friends. [men.]

The opinion (*γνώμη*) of old-men is safer than (*that of*) young

Now the fool laughs even if a thing (*τι*) be not laughable.

When-thou-hast-become (aor. part.) an old man, marry not  
a younger *woman*.

A penalty (*ζημία*) is inflicted on (*προστρίβομαι*) an idle (*μά-  
ταιος*) tongue.

From good counsel (*γνώμη*) arise (*γίγνομαι*) good deeds.

Now what turning-aside (*ἐκτροπή*) of feeble (*φαῦλος*) age can  
there be? 100

Choose (*θέλω*) rather to be just than good-natured (*χρηστός*).

It behoves those loving one to bring proof, not professions  
(*λόγος*). [thy lord.]

Having been born (*πεφυκώς*) a servant, be true (*εἰνοῖν*) to

May I be ugly (*δύσμορφος*) rather than slanderous (*κακίγορος*).

It is just to remember (perf.) God when faring (*πράσσω*)

well. [(*ἐνδικος*).

Become just, that (*ὡς ἀν*) thou mayest meet with just things

Wealth (*τὸ πλούτεῖν*) is able even to make *men* lovers-of-  
mankind. [man.]

To err twice as to the same thing is not *the part of* a wise

Part (*διαλύω*), do not bring-to-collision (*συγκρούω*) friends  
quarrelling (*μάχομαι*).

When an oak (*δρῦς gen. abs.*) has fallen every man gathers-  
wood (*ξυλεύομαι*). 110

By committing (part. aor. of *δίδωμι*) a little to fortune, thou  
wilt-receive-of-her much. [unfortunate.]

It must be (*δεῖ*), that some be fortunate indeed, but some

Having done just things, thou wilt have the gods helpers  
(*σύμμαχος*).

There is not another evil more fearful than a step-mother  
(*μητριά*). (Begin with a dactyl.) [ardly (*δειλός*).

Now the counsels (*βούλευμα*) also of cowardly man are cow-  
Flee a deceitful man throughout (*διὰ with gen.*) thy whole

life.

I. 93. Man, as opposed to wo- some verb equivalent to "remem-  
man or child, *ἄνθρω*.—Impossibility ber," "be careful," being not ex-  
is sometimes expressed by the fu- pressed.

I. 103. In maxims, the infinitive I. 112. *δεῖ* sometimes, "it is  
right," or "one's duty," sometimes,  
is often used for the imperative, "it must be," or, "is inevitable."

Marrying a rich *wife*, I have become a good genius (*δαιμων*) to myself. [one.]

Now nothing is worse than a slave, not even than a (*art.*) good All evils arise (*γίγνομαι*) on account of the women.

If thou be just, thou wilt adopt (*χρῶμαι*) the law as thy (*ό*) principle (*τρόπος*). 120

Pursue glory and virtue, fleeing reproach (*ψόγος*).

Thou wilt have praise, if thou subdue (*κρατῶ*) the things which it is needful (*δεῖ*) to subdue. [*πός*].

The love of justice quickly (*εὐθέως*) produces reward (*καρ-* While honouring the gods, hope that thou shalt fare well.

In thy necessities, a friend is better than riches. [*θερος*].

Keep (*φυλάσσω*) thine own manners (*sing.*) not-sordid (*έλευ-* Forge (*πλάσσω*) not a slander (*κακὸν*) against an unfortunate man. [(*εὐχῆ*)].

God is not-one-who-refuses-to-hear (*ἀνήκοος*) a just prayer Do-good-to (*εὐεργετῶ*) thy friends in their misfortunes.

Keep (*ἔχω*) thy hand pure (*έλευθερος*) from wicked deeds. 130 From their (*ό*) labours grow up good things for men.

Counsel springs up with the wise in the night.

Bear stoutly (*έρρωμένως*) pain and injury. [self.]

Avenge-thyself-on (*ἀμύνομαι*) thy foes not to the hurt of thy- Decide (*κρίνω*) to be courageous, but not rash (*εὐτολμος* and *τολμηρός*).

By honouring thy parents, hope to succeed (*πράσσω*) well.

When young, prepare well (*έτοιμάζω aor.*) resources (*έφόδιον*) for old age. (Two tribrachs can stand in one line.)

Hunger, or want (*σπάνις*) of money (*χαλκὸς*), checks love.

It behoves one supping at-others'-cost (*τ' ἀλλότρια*) to be orderly.

Of a truth, love is amid satiety (*πλησμονή*), but not among the hungry. 140

Some succeeding well, have weak judgment (*κακῶς φρονῶ*).

If thou distrust thy enemies, thou never canst suffer harm.

If at least we have riches, we shall have friends.

Nothing useful arises from (*ἔστι παρὰ*) a man *that is* an enemy.

I. 121. A word beginning with two short syllables, and with a vowel, may be introduced without a trisyllabic foot by a crasis of *καλ*, or the article, with its first syllable.

I. 135. A line may end with a monosyllable, or with two mono-syllables.

I. 140. *Of a truth, τοι*, a particle by which maxims are often joined to the preceding clause.

I. 142. Possibility is sometimes expressed by *ἂν*, with optative: *πάθοις ἂν*, “thou mayest or canst suffer.”

A silent manner is liable-to-be-slighted (*εὐκαταφρόνητος*).  
 The master of the household is the one slave.  
 Now experience prevails over (*κρατῶ*) inexperience.  
 All that have received good (*εὖ παθῶν*) are forgetful;  
 and some even hate their benefactors.  
 If thou watchest (*φυλάσσω*) not little things, thou wilt ruin  
 (*φθείρω*) the greater things. 150  
 Friend (see l. 56), to-be-venturesome (*τὸ τολμᾶν*) is not a  
 wise man's part.  
 The things *that are* honourable are obtained (*γίγνεται*) through  
 countless (*μυρίοις*) toils. [merely.  
 Be a lover of labour (*φιλόπονος*) in deeds, not in words  
 There is an eye of vengeance (*Δίκη*) which sees all things  
 Even in evils there is advantage for mortals; [(*art.*).  
 for every (*πᾶς τις*) unfortunate man is easy-of-persuasion  
 (*εὐπειστος*) by his friends.  
 If thou rule thy passion (*θυμὸς*) thou wilt live a most happy  
 (*κράτιστος*) life.  
 Now we *that are* discreet (*σώφρων*) ourselves live at-the-  
 pleasure-of (*πρὸς acc.*) fortune:  
 for thou shalt live not at all as thou wishest, but as thou  
 canst (*σθένω*).  
 Emulate (*ζηλοῦμαι*) the good and the discreet man.  
 Death is more eligible (*αἱρετὸς*) than wicked life.  
 The jealousy (*ζηλὸς*) of a woman fires (*πυρπολεῖν*) the whole  
 house. [things.  
 Seek (*σπουδάζω aor.*) to have thy maintenance from just  
 He is no more free who has been yoked (*ζεύγνυμι part.*) in  
 marriage (*plur.*).  
 Try either to live free-from-pain or to die honourably.  
 Evil habits pervert (*διαστρέφω*) nature.  
 Shun an evil habit and an unjust (*κακὸς*) gain.  
 The tongue has led many to ruin (*δλεθρος*). 169  
 It is very pleasant (*superl.*) to have understanding (*νοῦς*)  
 when prospering. [(*σιγὴν ἔχειν*).  
 Either say somewhat better than silence, or keep silence

1. 152. When in Greek a definite number is put for an indefinitely great one, ten thousand (*μυρίοις*) is usually the number employed.

1. 153. In compound epithets implying love for a thing, *φίλος* is the former member of the compound: in those implying beloved

by a person, it is the latter member: *φιλότιμος*, *φιλόπονος*, but *Ἀρητόφιλος*.

1. 167. Let it be remembered that in Attic a singular verb *must* accompany a neuter plural nominative, unless when the noun expresses a living object.

Old age will come, bringing every disfigurement (*aixía*).  
It behoves one that marries to prefer disposition (*ἡθος*) to riches.

*There is* not a greater evil to mortals than rapacity (*ἀρπαγή*).  
Now nature prevails over all the trainings (*δίδαγμα*).

Evil report touches (*ψαύω*) not a just life.

Their country, as it seems, is a most dear thing to men.

Pleasure past-its-season (*παράκαιρος*) is wont to (*φιλεῖ*) engender hurt.

It is delightful to see the just at least prosperous. 179

With men, time is the touchstone (*βάσανος*) of principle (*ἡθος*).

The tongue is the cause of many evils.

It is better to be silent than to prate (*λαλεῖν*) what things are not becoming (*πρέπει*).

Silence itself proves (*μαρτυρῶ*) reluctance (*τὸ μὴ θέλειν*).

Folly (*ἀβούλία*) brings (*δεδωμι*) evils on men.

Either do not that which is secret (*κρυπτὸς*), or do it alone.

The erring (*ἀμαρτάνω*) tongue speaks the truth (*plur.*).

First, honour (*προτιμᾶν*) God; secondly, thine own parents.

If desiring to live honourably, think not the *thoughts* of the mean (*φαῦλος*).

A good woman is a storehouse (*θησαυρὸς*) of good things.

God helping (*συνεργὸς*) effects all things easily. 190

To the discreet, their parents are the most influential (*μέγιστοι*) rulers.

I choose a drop (*σταλαγμὸς*) of understanding *rather* than a barrel (*πιθος*) of luck.

A gentle (*εὐγνώμων*) manner is (*πέφυκε*) the gift of God.

Now fortune stands-not-by the indolent (*ἀργός*).

Being born mortals, exalt not yourselves above the gods.

Court (*θεραπεύω*) the powerful (*sing.*), if at all thou hast prudence.

It is a fearful thing to fight against God and fortune;  
for without God none of mortals prospers.

As thou wast born mortal, endeavour to look back (*τὸ ὄπίσω*,  
*by crasis τούπίσω*).

*It is* honourable to subdue anger and lust.

200

l. 182. *σιωπή* implies more than *σιγή*, reserve and taciturnity.

l. 188. "To think the thoughts of," or "be minded as," *φρονεῖν* with genitive: "to be higher minded," or "to exalt oneself above," *φρονεῖν ὑπέρ*.

l. 190. *ποιῶ* is sometimes an iambus.

l. 192. In comparisons, *μᾶλλον* is sometimes omitted.

l. 200. Unite by crasis *καλ* with *ἐπιθυμίας*.

Concede. (*χαρίζομαι*) nothing to anger, if at all thou hast prudence.

*It is* the reproach of magistrates that the bad prosper.

Of a truth (*ἀληθῶς*), counsel is a sacred thing.

Be unassuming (*ἴσος*) to all, though surpassing them (*ὑπείροχος*) in means (*βίος*). [κλησία].

The employments of women are distaffs, not assemblies (*ἐκ-* An evil woman is asp's venom.

Now to conquer passion is *the part* of the free.

Consider the misfortunes of thy friends thine own (*ἴδως*).

The crowd is mighty, but empty of understanding. 209

Be impartial, when judging both friends and those not friends.

A prating physician is a new sickness to the sick (*ἀρρώστος plur.*).

Now be willing to honour thy friends equally (*ἐξ ισού*) with brothers.

When thou hast seen any good thing, divulge (*aor.*) it not at all (*οὐλώς*).

It is well to know the juncture (*μέτρον*) of every opportunity.

By associating with the bad, thou thyself also wilt turn out

Education is the fairest possession for men.

[bad.]

The crisis tries friends, as the fire gold.

Insatiableness (*ἀπλησία*) is the greatest evil among men.

By all means, punish the wicked (*sing.*) if thou canst.

It is glorious to trespass in nothing against friends. 229

The weak (*ἀναλκις*) having met with (*ἐντυγχάνω*) opportunity is very (*μέγα*) strong.

Endeavour both to learn and to speak the noblest things.

Choose rather to be well spoken of, than to be rich.

It is not *possible* at once to accuse and to judge.

Resolve not to accept the gift of a wicked man.

Now, nothing is more unhappy than an unfounded (*κενὸς*) reputation.

It is better to be silent than to prate idly (*μάτην*).

It is well *for those* to die to whom to live brings reproach.

The gifts of a wicked man have no worth (*οὐνησίς*).

I. 209. *δὲ* is not invariably placed second in its clause.

I. 211. Use the Ionic form *νοῦσος*, which occurs repeatedly in Tragedy.

I. 214. The infinitive, participle, and moods, except the indicative of *οἴδα* are supplied by the active perfect.

I. 215. "By," preceding a participle, is often in Greek no otherwise expressed than by the participle: "by associating," *δημιλῶν*.

I. 223. "To be spoken of," *ἀκούειν*: "to be well spoken of," *καλῶς ἀκούειν*.

The evil friends produce evil fruit. 230

Both living and dying, the worthless (*φαῦλος*) man is punished.

A well-placed (*εὖ κεψένη*) favour is a good treasure.

Now, it is honourable even for an old man to learn wisdom  
(*Gr. neut. plur. adj.*).

Now, an orderly life is the fruit of virtue.

Choose honourably to be poor (*πένεσθαι*), rather than to be  
rich wickedly.

Wicked gain ever brings loss.

Do not so much as (*ὅλως*) travel with a bad man.

Grave (*οἱ σεμνοὶ*) manners bear good fruit. [κος].

There is account of education even with the clownish (*ἄγροι-*

An art is to men a haven from misfortune (*Gr. of misfortune*).

If thou lovest thyself too much, thou wilt not have a friend. 241

Recompense with words him that persuades thee by words.

Reason is the best remedy (*ἄκος*) for the erring (*σφαλεῖς*).

Reason alone guides (*διοικῶ*) the life of men.

Consideration (*λογισμὸς*) is the only medicine of sorrow.

Man, having received, return it, and thou shalt receive again.

Now, a friendly speech is able to heal sorrow.

Famine is (*ἔφυ*) the greatest torment to men ;

For against hunger it is not possible to say one word.

Pain him that pains thee ; and love-more him that loves thee.

Now, a servant that has more sense (*μεῖζον φρονῶ*) than his  
master is an annoyance (*λυπεῖ*). 251

Never consider a proposal (*λόγος*) from an enemy as friendly.

Hope not thou shalt be undiscovered (*λήστειν*) finally (*διὰ τέ-*  
*λονς*) if thou art (*Gr. being*) wicked.

I hate a planner (*σοφιστὴς*) that is not wise for himself.

Judge not, looking on beauty, but on manners.

Attempt not always to trust all as to all things.

Imitate dignified *conduct* (*τὸ σεμνόν*) : imitate not ill habits.

There is necessity that those who wish to prosper should toil.

Happy is he whoever has substance and understanding.

1. 232. *κεῖσθαι*, with a word implying benefit, "to be conferred on an object;" as "collocari" in Latin.

1. 241. "If thou lovest," *φιλῶν* : the participle is continually used to express a condition or postulate.

1. 247. "Is able," *οἰδε* : "is unable," *οὐκ οἰδε* : so "nescio" in

Latin.

1. 249. Combine the negative with "one," *οὐδεῖς*.

1. 252. Use the infinitive for the imperative.

1. 253. Use prodelision in *ἔλπις* after *μή*.

1. 254. The relative, in the sense of "whosoever," is often *ὅστις*.

Never try to be the judge of two friends. 260

Hasten not as to what things it is not fit, nor be sluggish in  
(*όκνω*) what it is fit to hasten.

Compassionate not the bad, when they have succeeded ill.

After the giving, the obligation (*χάρις*) very soon grows stale  
(*γηράσκω*).

When wealthy, remember to help the poor.

Now, a long life has many calamities. [*γος*].

I hate a wicked man when he utters virtuous professions (*λόγοι*).  
Slander not a woman, neither rebuke her. [old.]

When thou art young, remember that one day thou wilt be  
Trample not on the unfortunate: for fortune is common.

Happy is he whosoever hath met with a generous friend.

Hasten not to be rich, lest quickly thou become poor. 271

It is great gain if thou learn to be teachable (*διδάσκεσθαι*).

Let there not befall me what I was wishing (*χρηζω*), but what  
things are expedient.

By law all things are done and are decided.

Consider the misfortunes of all as common *to thee*.

It is good to follow the customs of the country (*έγχωρος*).

While thou art (*πεφυκώς*) young, learn many useful things.

Guard against Nemesis, by being in no wise (*μηδαμώς*) over-  
conceited (*ὑπερφρονῶν*).

Now, it is becoming for a youth to be silent, rather than to  
prate.

Now, calumny continually overpowers excellence (*τὰ κρείσ-  
στονα*). 280

Consider true friends as brothers.

It is (*πέλω*) right for the discreet at least to cleave to the laws.

Overcome anger by reasoning (*λογίζομαι, infin.*) well.

Now, it is better to endure sickness than grief.

When thou art (*Gr. being*) young, be willing to hearken to  
thine elders.

The new favour prevails over the old favours.

Pass not by poor strangers, when thou seest them.

By assisting strangers, thou shalt meet the same *treatment*  
(*τύχα*) one day.

The sword wounds the body, and speech the mind. 289

l. 271. An adverb sometimes is  
expressed by an adjective of the  
same sense agreeing with the per-  
son.

l. 283. The imperative of the  
aorist may be used as equivalent to  
that of the present.

If thou art ingenious (*ξυνερὸς*), shun knavery (*πανούργια*).  
Hospitably-entertain strangers, for thou also at least shalt  
be a stranger.

The wise man carries about his estate (*οὐσία*) in himself.

It is not disgraceful, when ignorant, to learn.

Wherever (*ὅπου*) force is at hand, law has no power (*οὐ σθένει*).

The anger of one that loves abides a little time.

No man counsels safely with passion.

It is not disgraceful to be silent, but to prate at random (*εἰκῇ*).

The man that was not beaten (*δαρεὶς*) is not educated.

There is not any possession better than a friend.

Now, anger forces many to do evil. 300

When thou art prosperous, most-of-all be not high-minded  
(*φρονεῖν μέγα*).

Virtue is the best (*μέγιστος*) of armour for men. [brance.

It is not right to bear former (*ὅ πρόσθετος*) injuries in remem-  
He that is experienced in learning seeth not when he sees.

A false accuser (*συκοφάντης*) is a wolf to his neighbours (*οἱ  
πέλας*).

Opportunity becomes the teacher of many things.

Now, poverty makes even the well-born dishonoured.

Indolence feeds not the slothful poor (*plur.*).

It is hard (*δύσκολος*) to bear old age and poverty.

Now, fortune aids all the right-minded. 310

It is easier to admonish than to shew-fortitude (*καρτερεῖν*)  
when suffering.

If thou be a slothful rich man thou wilt be poor.

Deliver thou thyself from every evil habit.

Receive (*ἐκδέχομαι*) a suggestion (*συμβούλια*) from a wise man.

Sometimes (*ποτε*) silence is more eligible than speech.

None is a better adviser than Time.

Now, it is wisdom also to learn what things thou understand-  
est (*νοέω*) not.

Now, no wise man thinks beforehand on all things.

All mortal things admit of (*ἔχει*) many changes.

All things are (*γίγνομαι*) in-subjection-to (*δοῦλα*) diligence  
(*φιλεργία*). 320

1. 297. *λαλεῖν* "to prate," *φράζειν* "to give out or lay down as a maxim."

"to detail," *διαλέγεσθαι* "to discuss," *λέγειν* "to speak in public"

or "say" in general; *ἔφη* like "quoth he" in old English after composition with the verb; "think

two, or three of the words; *φάσκειν* 1. 302. See note on 253:

1. 318. "Beforehand," *πρό* in

composition with the verb; "think beforehand," *προσκοπεῖν*.

Fortune guides (*ὁρθόω*, *aor.*) art; not art, fortune.  
 We believe the prosperous man also to be prudent.  
 With mortals, most of evils are self-chosen.  
 Riches find friends for men.  
 No prosperous man is the friend of the unfortunate.  
 Count gain to be gain, if it be just.  
 Now, to die is not disgraceful, but to die meanly.  
 It is an ill man's part to praise and blame the same man.  
 All men are friends of the prosperous.  
 All are the kinsmen of the prosperous. 330  
 Now, the words of the poor are empty.  
 Speak not an eulogy (*έγκώμιον*) over thyself.  
 A just man is not captivated (*ἀλίσκομαι*) by pleasure.  
 Health and understanding are the two blessings (*ἀγαθῶν*) in life.  
 Sleep is (*πέφυκε*) the preservation of bodies.  
 A right-minded father is the greatest blessing to a son.  
 If thou hast friends, consider that thou hast treasures.  
 Be thou fond of labour, and thou wilt win an honourable  
 livelihood.  
 Abandon (*aor.*) not a friend in misfortunes through anger.  
 It is not easy to change an evil disposition. 340  
 Flee pleasure that brings hurt afterwards (*νοτερον*).  
 Learn the manners of thy friends, but in no wise hate them.  
 Now, gold opens all *places*, except (*πλῆν*) the gates of Hades.  
 A good man is not wounded by evil speeches.  
 Hand washes hand, and finger finger.  
 Now, time dims (*ἀμαυρώω*) all things, and induces oblivion.  
 It is right to learn somewhat wise from a good man.  
 No man that lies is undiscovered (*λανθάνω*) a long time.  
 Habituate (*εθίζω*) thy mind to good deeds.  
 The understanding is a great bridle of passion with men. 350  
 False calumny is the pest of (*λυμαίνομαι*) life.  
 Now, every good and worthy man hates falsehood.  
 How sweet is beauty when it has a discreet mind!  
 How sweet it is for a servant to meet with a good master!  
 How is learning nothing, if the understanding be wanting  
 (*ἀπειμι*)!

1. 323. In compounds with *αὐτὸς*, *αὐτὸ* generally precedes.

1. 337. A condition, by whatever English expressed, is often in Greek expressed by the participle alone.

1. 339. "Abandon," *προδοῦναι*,

often used of mere dereliction, not always of purposed treachery.

1. 345. Place the corresponding words together in this and similar passages.

Now, education is the staff of life.  
 With all men, conscience is a god.  
 With men, riches are (*πέφυκε*) power.  
 If thou wilt not check the tongue, there are woes for thee.  
 It is better to be poor on land than to be at sea (*πλεῖν*)  
 wealthy. 360

As thou art mortal, mock not the dead.  
 God willing, thou canst sail even against the current.  
 Choose to judge what is just, not what is expedient.  
 There are many unseemly things in violent anger.  
 Both bestow and receive just favours.  
 How great is the little thing, given in season!  
 How often (*neut. plur. πολὺς*) are we pained through our  
 pleasures;  
 For, ere now (*ἡδη*), I have seen even the defenders (*παρα-*  
*στάτης*) of justice  
 basely overcome by (*πρὸς*) wicked envy: 369  
*men* envy them because they are (*part.*) themselves worse;  
 and envy is wont (*φιλῶ*) to assail (*πηδῶ εἰς*) conspicuous  
 things.  
 In-comparison-with (*πρὸς*) necessity, all the other things are  
 feeble;  
 but boldness avails (*ῳφελῶ*) greatly against calamities.  
 for it is not meet (*χρεῶν*) to be enraged at circumstances  
 (*πρᾶγμα*).  
 for that is no-wise heeded (*μέλει*) by them, but he that lights  
 on them (*ἐντυγχάνω*),  
 if he dispose the circumstances aright, succeeds (*πράσσω*) well.  
 There is not either fortress or riches,  
 nor any other thing, (so) hard-to-watch-over as woman.  
 As-far-as (*ώς*) in my judgment (*ἐν ἔμοι*) at least, he would be  
 judged to be not right-minded, 379  
 whoever, dishonouring the laws of his country (*πατρώα γῆ*),  
 praises another *country*, and is pleased with its manners.  
 But even I myself am uncertain of judgment (*δυσκρίτως ἔχω*)  
 respecting shame;  
 for both there is need of it, and there are *occasions* where (*οὐ*)  
 it is a great evil.

There is not any thing sweeter to children than their mother.  
 My sons, love your mother; since love there is not  
 other like it (*τοιοῦτος*), such as is sweeter to love.  
 But let no man know those things which it is meet to be  
 hushed (*σιγᾶσθαι*);

for from a little spark the peak of Ida (*Ιδαιον λέπας*)  
one may kindle ; and by telling to one man,  
all the townsmen (*ἀστος*) may learn what it is fitting to  
conceal. 390

But I know all things whatever it is fitting for one noble *to know*,

both where it is necessary to be silent, and where it is safe  
to speak,

and to see what things it behoves me, and not to see what it  
is not fitting,

and to rule my appetite ; for even while I am in evils,  
I have been trained up (*ἐμπαιδεύω*) in liberal manners.

But possess aright what things thou mayest have, without  
censure (*ψόγος*) ;

and abiding (*ξύνεμαι*) with justice always, preserve (*μείδη*)  
small things ;

and be not as the bad pilot, who once having sped well  
in quest of (*ζητῶν*) more, next (*εἶτα*) lost all.

Not aright are laws laid down (*κεῖσθαι*) about women; 400  
for it would have been right for the prosperous man to have  
as many as possible

wives, if-only (*εἰπερ*) to-be-sure (*δὴ*) there was at hand (*πάρειμι*)  
maintenance in his house ;

so that he might have turned out of his house the bad  
one,

and preserved joyfully her that was good.

But as it is (*νῦν*), they look to one, a great risk  
hazarding (*ρίπτειν*) ; for not trying their manners,  
we mortals lead into our houses unproved (*ἄκριτος*) brides.  
Seest thou sovereigns that have grown great (*αὐξάνομαι*)

through long *ages*,

how little are the things that overthrow *them*, and one day  
hath pulled down one from on high, and hath raised another  
up ! 410

and Wealth is winged (*ὑπόπτειν*) ; for *those* with whom he  
once was,

I see prostrate (*ὑπτιος*) falling from their expectations.

For whatever man is disposed (*πέφυκε*) towards having more  
than his share (*τὸ πλέον*),

is inclined to (*φρονῶ*) nothing equitable, nor desires it,

1. 390. "Townsman" *ἀστος*, a *λίτης* "a citizen, enjoying political  
mere inhabitant of the place: πο- rights."

and is estranged from (*άμικτος*) friends and the whole community.

O venerable Modesty, would that, with all mankind dwelling, thou hadst taken out shamelessness (*τάναίσχυντον*) from their minds !

O bright sky, and pure light of day,  
how sweet to behold, both to those speeding well,  
and those miscarrying, of whom I am (*πέφυκα*) one ! 420  
Alas, alas, that with men the facts have not  
a voice ! in-which-case (*ἴνα*) the crafty of speech (*δεινὸς λέγειν*)  
had been nothing :

but now, with their well-flowing mouths, the truest things  
they disguise (*κλέπτω*), so that there appears not what ought  
to appear.

It is meet for any of mankind to win such gains  
for which he is not likely (*μέλλω*) ever to lament afterwards.  
Now Love is a teacher of daring and boldness.

For it would have been meet for us, forming (*ποιεῖσθαι*) an  
assembly (*σύλλογος*)

to lament one born, into how great evils he comes ; 429  
but, on the other hand, one dead and released from labours  
to bear forth from his house rejoicing and with songs (*εἰς  
θύμοντων*).

It is indeed pain to fall under any disgraceful calamity :  
but if then it befall one, one ought (*χρὴ*) to veil (*περιστέλλειν*)  
it carefully,  
concealing it, and not to publish these things to all ;  
for such things become a laughing-stock (*γέλως*) to one's  
enemies ;  
for that a man should divulge (*ἐκμαρτυρεῖν*) his own ad-  
ventures

to all, is simple (*ἀμαθής*) ; but the concealing them is wise.  
Greater to mankind is the favour that from the unexpected  
quarters

has appeared (*part.*), rather than that which was awaited  
(*προσδοκᾶν*).

How *truly* is nothing else faithful to a man, except his  
children ! 440

But for the sake (*ἐκατι*) of gain, even one's kinsmen (*τὸ  
συγγενὲς*) fail (*νοσεῖν, sing.*).

1. 422. *ἴνα* takes the indicative been the result of some event which  
when it refers to what would have did not take place.

He that busies himself in (*πράσσω*) very many things mis-carries (*ἀμαρτάνω*) most of mankind. [sure] But *despair not*; for doubtless even in sorrows there is pleasure for mankind, wailings and flowings (*ἐπιφρόη*) of tears; and these things lighten sorrows (*ἀλγηδῶν*) of minds, and banish (*λύω aor.*) the extreme (*ἄγαν*) troubles from-the-heart.

We infer (*τεκμαίρομαι*, using the form *μεσθα*) the obscure things through the things before us (*πάρεμι*).

I alone having established (*όρθοῦν*) the remedies for oblivion. (gen.) at least,

the consonants (*ἄφωνος*) and the vowels (*φωνεῖν*), and having put together syllables, found out for men the knowledge of letters (Gr. to know letters).

So that one not present, across (*ὑπὲρ*) the expanse of the sea (*πλάξ πόντος*),

knows well all the things there at home (*κατ' οἴκους*); and so that one dying, the quantity of his moneys for his children

tells by writings, and that he who takes them knows: and the evils which fall out for discord among men the writing-tablet (*δέλτος*) decides (*διαιρεῖν*), and suffers not any to assert falsehoods.

For he that lives with *one* (*ξυνῶν*), if he chance to be (*γεγὼς*) a wicked man,

trains up (*ἐκπαιδεύομαι*) his associates (*ξυνῶν*) to be such; but a good man *trains them to be* good; but communications (*δημιλία*) ever

that are good be earnest to follow, O young men! 460

Old age, my son, than younger minds

naturally is (*perf.*) wiser and surer (*ἀσφαλῆς*);

and experience prevails over (*κρατεῖν*) inexperience.

Now, neither make-to-depend-on (*ἀναρτᾶν*) the populace all authority;

nor on the other hand oppress (*κακόω*) them, setting-down wealth in honour (*ἐντιμος*);

nor ever cast out a man trusted by the people (*πιστὸς δῆμῳ*); nor aggrandize him more than is meet (*καιρός*): for it is not safe,

I. 443. When *ἀλλὰ* is followed by must be supplied. See Clarke on *γὰρ*, some clause which the writer Iliad V. 22. conceived, but did not set down,

lest from him there spring up (*φαίνομαι*) for thee a gorgeous  
(*λαμπρὸς*) tyrant;  
and put down (*καλώ*) a man honoured beyond his deserts  
(*δίκη, sing.*);  
for the bad, when prospering, are a distemper to a common-  
wealth. 470

O wealth, by how much art thou the easiest burthen to bear!  
but even in thee, troubles and many banes (*φθορὰ*) of life  
are inherent (*ἐνειμι*); for all the race of mortals is feeble.  
I would (*ἄν*) not desert a friend though lifeless (*ἀψυχος*).  
You have told no marvel, that being a mortal he is unhappy:  
he has suffered such things as await both thee and all men.  
Often do hopes and reasonings (*λόγος*) mislead (*ψεύδω*) men.  
There are with us mortals desires (*ἔθως*) of all kinds (*παν-  
τοῖς*):

for one boasts that he has received noble-birth,  
but to another there is no care (*φροντίς*) for this, but of  
riches 480

in abundance (*πολὺς*) he will wish to be called (*perf.*) master  
(*κύριος*);

and another it pleases with evil daring his neighbours (*οἱ  
πέλας*)

to persuade, when speaking nothing sound from his mind  
(*plur.*);

and things above (*μετέωρος*) and the various settings (*δύσις*)  
of the constellations others

explore: thus the life of man is uncertainty (*πλάνη*):  
but I desire to attain (*aor. 2*) none of these things,  
but I should wish to have the renown of glory (*εὐκλεία*);  
for not beside the bowl and the banquet only

do riches bring pleasures to men,  
but they bear no small force in misfortunes. 490

When any wicked man speeds well in a community,  
it causes the minds of the better *sort* to be distempered,  
when they have the power of the wicked as an example.

Now who knows whether life (*τὸ ζῆν*) is death;  
while (*δὲ*) beneath, death is accounted life?

Now the wise hush up (*συγκρύπτω*) their family (*οἰκεῖος*) mis-  
fortunes.

Agamemnon, not even if holding an axe in both hands  
one were ready to dash it against my neck,  
will I be silent (*fut. mid.*), while at least I have just things  
to plead against you (*ἀντειπεῖν*).

Doubtless not (*οὐ τῷρα*) Ulysses alone is crafty. 500  
 necessity teaches *one to be* wise, even if one be slow.  
 It is seasonable (*ὤρα*) for thee to have judgment stronger  
 (*κρείσσων*) than thy anger;  
 and do thou yield to necessity, and contend not with the  
 gods.  
 For what does wealth avail me, when at least I am sick?  
 I would (*ἀν*) choose, possessing little (*plur.*) and day by day  
 (*καθ' ἡμέραν*),  
 to live a life free-from-pain, *rather* than to be diseased being  
 wealthy.

## I.

O beloved charm (*θέλγητρον*) of sleep, who the body of mortals  
 Gently nurseth (*ἀτάλλω*)! how ever, scaring thee from my  
 Couch, have I chased thee away? for not any more dost thou  
 pleasingly

Weigh down my eyelids, nor, refreshing me from toil,  
 Steepest thou (*τέγγω*) my senses in sweet forgetfulness of  
 evils.

Wherefore thee lying in smoky (*πολύκαπνος*) hovels (*στέγη*)  
 All night (*πάννυχος*) lull (*κομίζω*) the shrill-sounding  
 Night-flies (*κώνωψ*); and falling upon ill-spread pallets  
 (*στιβᾶς*)

Lovest thou to sleep, rather than in the perfumed  
 Chambers of sovereigns, beneath costly canopies (*σκηνὴ*), 10  
 Soothed as to thine eyes with sweetest melody of songs?

Alas! I call thee a dull god, who cleavest to the squalid  
 Bed of the poor, but one a royal couch  
 Filling (*ἔχω*) hast left sleepless, as when  
 In a city a watchman all night watches for (*τηρέω*) the bell.  
 And what? hast thou not, upon the both lofty and dangerous-  
 to-mount (*δυσέμβατος*)

Mast, fettered the eyelids of the sailor-boy (*Gr.* for the sailor-  
 boy),

I. 1. 2. In questions, *πότε* is pronoun is often used: "my senses," often added to increase the force of *φρένας μοι.*  
 the interrogation; as in English, "why ever?" or, "why in the world?"

I. 5. Instead of the possessive pronoun, the dative of the personal

1. 12. "Alas!" *φεῦ*, to be prefixed to the line, and to form no part of it, as in *Æsch.* Choëph. 193, and frequently in other places.

And, as babe in cradle, rocked him snoring (*κνώσσω*)  
 With the very surge of the salt billow ?  
 And that, when the wind, mingled with the fierce sea, 20  
 Having laid-hold-on the curling waves, their huge  
 Heads has lifted up, and amidst heaven's slippery (*ὑγρὸς*)  
 Clouds has placed them (*στηρίζω*) roaring horribly (*neut. sing.*  
*adj.*),

So that Hades himself is awakened by the din.  
 Hast thou not then been partial, Sleep, who thy boons  
 At such hour bestowest on the wet-through sailor ;  
 But to a king, who has aiding him the night  
 And silence, and whatever to bring slumber on the eyes  
 Is wont (*φιλεῖ*) most, begrudgeth to grant the same things ?

*Re-translated from a Greek translation of SHAKSPEARE,  
 Henry IV. Part II. iii. 1.*

## II.

Cromwellus, I indeed said not from my eyes  
 That ever I should drop (*βάλλω*) tears, not even in the utmost  
 of evil ;  
 But thy truth (*neut. adj.*) and noble sayings me  
 Have overpowered, so as to turn me to woman (*neut. adj.*).  
 Now, then, let us wipe away the tears, and thou,  
 Most beloved Cromwellus, up to thus much hearken to me :  
 And when I meet with oblivion, as also I shall meet with it,  
 And have been buried among damp and insentient stones,  
 Where not any mention nor remembrance of me ever  
 Shall exist any more (*τὸ λοιπὸν*), then surely, among thy  
 friends, words 10  
 Such as these shalt thou speak : These things enjoined (*παρα-  
 νέω*) me  
 Bolseius, himself once of mazy (*πολύπλακτος*) honour  
 Having trod the paths, and of glory the stormy  
 Wave having passed, and explored the creeks (*μυχός*) :  
 Who, himself not having found land for himself, still

I. 29. The reference to the original passage in Shakspeare is added, that, by examination of it, and comparison with it, the beginner may see how to modify the original

English, and convert it into a more practicable form, as it were, intermediate between Greek and English.

II. 1. 8. Two epithets are often coupled by *ἡδέ*.

Having-thoroughly-learned by his own shipwrecks before,  
 Pointed out to-me-at-least the safe way of fortune.  
 And first my fall, and from what (*plur.*) it arose,  
 I tell thee to mark, and to hate ambitious feelings (*τρόπος*):  
 For these, no other thing, from their thrones the angels  
 (δάιμον),

20

Those of old, the race of heaven, drove out (ἐξέστησα):  
 How then can man at least ever, though even being of God  
 The image, benefit by these? But ever the last  
 Of thy friends rate (*τιμάω*) thyself: and if one be thine enemy,  
 Recompense him with benefits: for not silver  
 Will make friends more than sincerity.  
 And ever in thy hand offer (*προσφέρειν*) gentle manners,  
 That thou mayst shun evil-tongued envy.  
 And of terrible things regard none, while thou art just:  
 And whatsoever things thou dost, do all for thy country, 30  
 And for God, and for truth: and if really (*ἄρα*) thou fallest  
 through (ἐκ) these things,

Thou wilt die acceptable to God, and pure before men.  
 And defend thy king——But now lead me into the house  
 And from my hand receive this tablet (*δέλτος*): [(*plur.*)  
 It contains my possessions written on it.  
 These things I for the king, of whom I received them,  
 Set down (ἐπιγράψω), to the least matter; and to me alone  
 Remains the folding of this holy robe,  
 And my integrity (*εὐσεβῆς φρήν*); the rest no more belongs  
 to me.

Alas! most beloved Cromwellus, for if the love which for my  
 King I had once, that, even as to a small part, 41  
 I had devoted to God, *it had been well*; for not ever in old  
 age

Would he have abandoned me defenceless to my adversaries.

SHAKSPEARE, *Henry VIII.* iii. 2.

l. 16. "Thoroughly," by διὰ or ἐκ in composition with the verb; here "thoroughly learn," *ἐκμανθάνειν*.

l. 29. "Regard," in a way of apprehension, *ἐντρέπεσθαι*, with genitive of object.

l. 30. See notes on 208 and 189.

l. 42. The proposition to which the clause including γὰρ refers, when it cannot be mistaken and can be easily supplied, is sometimes omitted.

## III.

O my renowned son, thou knowest that  
The strife of Mars is uncertain whither it will issue (*προ-βαίνω*):

But one thing is not uncertain, what a harvest from victory  
Thou art likely (*μέλλω*) to reap, thy country being subverted;  
In recompense for which things, thy fame most hateful  
hounds

Curses pursue; and one writing of thee, words  
Such as these will throw out: a noble nature indeed  
The man shewed, but that he blotted out for himself (*mid.*)  
By the close of his deeds, having destroyed his country with  
his spear:

And ill fame awaits him even in after-times (*μεθύστερον*). 10  
Speak to me, son: dishonour me not, my child, *as thou art doing*;

Though thou the finished strains (*ὑπέρκοπος τρόπος*) of majestic  
Virtue cultivating, the soft gracefulness (*χλιδὴ*) of the gods  
And their awful sovereignty (*αἰθαδία*) hast been imitating,  
*though* being a mortal,

As one the wide cheek of the air with fierce  
Thunders ready-to-tear, *though* nothing else than an oak  
Meaning to rive with bolt moderately armed.  
Son, why art thou silent? whether for a noble man to cherish  
Resentment for things done wrongfully is it becoming?  
But do thou—for not aught with him is there account of  
tears— 20

Now speak in my stead, unhappy daughter;  
Speak thou also with us, babe, beseech thy father;  
Perhaps childish things more than reasonable things may  
persuade him,

And yet, come, tell me, a greater obligation to a mother,  
which

Of mankind owes? and then how lettest thou me prate  
These things in vain, like one sitting in the stocks (*ξύλον*)?  
Wherein allotting to thy parent the share which it was meet

III. 1. 2. Many verbs, of which 1. 16, 17. "Ready to tear," *βαίνω* is one, have in Attic no "meaning to rive," by future participle future, so that one must use ticiples.

Of thanks hast thou shewed thyself (*act.*) ? *Thee* under-  
her-wing she *as* a loving

· Hen (*όρνις*) its chick (*νεοσσὸν*), the desire of second issue  
Having foregone (*ἀφίημι*), with cluck often indeed to battles  
Sped *thee* forth (*προπέμπω*), and often thee again to thy  
home (*plur.*) 31

She led in, bearing the all-honoured prize of victory.

Whereupon, if thou at least sayest that I ask unjust things, me  
Spurn, spare not: but if at least *I ask* just things,  
And thou wilt shut me out from the honour meet for me,  
Thou, despising the *words* of thy mother, wilt both be inju-  
rious, I am persuaded (*οἴμαι*),

And canst escape the great vengeance of the gods no wise  
(*οὐτὶ μῆτ*).

This man turns away (*ἔμπαλιν*), as it seems:

Dear ladies, now it is good (*δοκεῖ*) to fall before him,

Surely he must (*double ἀν*) be ashamed at the knee of sup-  
pliant kinsfolk. 40

SHAKSPEARE, *Coriolanus*, v. 3.

#### IV.

And in this *interval*, as even to the gods I ever confess (*λέγω*)  
Whatever things I do-amiss through the wanderings of  
desire,

So, the *matters* of this love, how to the maiden that of me,  
And to me that of her came, all will I relate to you.—

By all means, Othello, tell how these things are (*ἔχω*).—  
The father of this *maiden* was (*τυγχάνω γεγὼς*) to me  
A friend ; and often invites me to his house (*plur.*),  
And questions me on the adventures of my life,  
And the battles, as many as I shared, and of cities, ever  
Longing to hear the hostile beleaguerings (*προσεδρία*) : 10  
And I go through all the recital to him,  
As it was even from *my being* a boy down to the then day.  
And therein I told most disastrous chances,  
And pitiable sufferings, by ships and on field of earth ;  
And how I am preserved, of destruction at the extreme  
Limits, in the deadly breaches (*εἰσβολὴ*) of ramparts ;  
And how I am taken by hostile men,  
And endure slavish life : then free

IV. l. 13. "Told," *ηδῶν* a dissyllable, *υ* merging in *η*.

I pass over much sea and land a wanderer ( $\pi\lambda\acute{a}n\eta\varsigma$ ) ;  
And therein (see my devices) there was opportunity ( $\pi\acute{a}p-$   
e $\sigma\tau\iota$ ) to tell of 20

Both very vast caverns, and untrodden deserts,  
And precipices and rocks, and on-a-level-with heaven  
Peaks of mountains, and the raw-devouring race  
The Anthropophagi, tearing each other's flesh,  
And the *men* that under their shoulders their monstrous  
Head make-grow ( $a\acute{u}\xi\acute{a}n\omega$ ). Relating then ( $\ddot{a}\rho\alpha$ ) these things,  
Me Desdemone was very eager to hear :  
However ( $\mu\eta\nu$ ) she leaves not the *affairs* of the house for  
the sake of these things,  
But always having despatched those as quick as possible,  
Returning ( $\sigma\tau\rho\phi\epsilon\varsigma$ ) back, she offered me an insatiate ear.  
Which things I having perceived, once her opportune 31  
Having taken, found some way to touch her soul,  
So that the maiden besought me out of earnest heart  
To tell the complete tale of my wandering,  
Of which she was indeed informed of small *parts*,  
But not at least accurately, so as to know it all.  
And I then indeed consented, and she often  
Listening bedews her cheek with tears,  
As I related (*gen. abs.*) aught of the things which once, being  
a youth,

I suffered : and when all had been told, 40  
She gives me countless groans as a reward.  
How truly full are these things, says she, of wonder,  
And how pitiable things hast thou told, and things to be  
regretted ( $\pi\theta\epsilon\iota\omega\varsigma$ ) with wailings !

And even ( $\mu\eta\nu$ ) she wished she had heard nothing, but still  
She wished to receive of the gods such a man ; and thanks  
For these things she gave ( $\acute{e}\chi\omega$ ), and bade me, if I knew any  
friend any where  
That loved (*part.*) her, to teach him to tell all the things  
which I also told,  
For by these things was she to be persuaded.  
On this, I spake out my own *feelings*, and somehow she loved

1. 22. "On a level with,"  $\acute{e}\kappa-$   
 $\iota\sigma\acute{u}m\epsilon\iota\alpha$ ,  $\acute{e}\kappa$  merely implying com-  
pleteness, as in  $\acute{e}\kappa\tau\epsilon\iota\epsilon\iota\varsigma$ ,  $\acute{e}\kappa\epsilon\pi\gamma\acute{a}-$   
 $\zeta\sigma\theta\iota\iota\varsigma$ .

1. 47. Some of the words of this

line belong to the following : it  
was not possible, retaining sense,  
to separate them entirely into their  
proper lines.

Me indeed herself for the sake of these misfortunes, 50  
 And the-man-before-you (οὐδε) her, when I saw the compassion of her mind.

Such witchcrafts I-at-least employed,  
 And here is the lady herself near, who will prove (*part.*) these things.

SHAKSPEARE, *Othello*, i. 3.

V.

Now at length (δὴ) come on, approach, Antonius, and approach, I pray,

Hither to me, young man, prince Octavius ;  
 Avenge ye your quarrel (δίκη) on Cassius alone.  
 For surely with Cassius the joy of life hath died,  
 Whom in the first place indeed those loved *by him* hate,  
 And he that was a brother scruples-not (τολμάω) to insult,  
 And as a slave they check me, and my faults  
 They store up (φυλάσσω) in the folds of a tablet, written,  
 So that they upbraid me with my misdeeds, having well learned them.

Surely (ἵπτ') I could from my eyes with tears this 10  
 Soul let-loose. And the sword indeed is at hand (*πάρα*),  
 Again this my naked breast (*plur.*) is before thee (*πάρα*) ;  
 in it is a heart

Dearer to me than the mines of Plutus, and than gold.  
 Come on, if thou art a Roman, take forth from me (*acc.*) this,  
 I will give my heart, *I* that begrudging thee moneys,  
 Strike, as thou didst Cæsar before ; and I know well,  
 Though utterly hating him, still  
 Then thou wast loving him more than ever thou wast  
 Cassius.—

Put away back thy sword within the sheath (*plur.*),  
 And be angry even whenever thou wilt : it is allowed thee, 20  
 Venture upon (τλῆμι) the utmost (*πᾶν*) : we will attribute  
 thy violence to thy humour (λῆμα).

O Cassius, verily thou hast been yoked with a certain lamb  
 That bears (*part.*) resentments as a broken stone *bears* fire,  
 Which, much enforced, by constraint a transient (*βραχὺς*)  
 Spark lets fly (*aor.*) and then is cooled again.—

Whether is Cassius come to this, to his friend Brutus

V. l. 12. "This my," δε, δ, the possessive pronoun being expressed by the article.

To become altogether a jest and a laughing-stock, when  
Sorrows and ill-tempered blood (*βαρὺς θυμὸς*) carry him  
away?

When saying those things, I also myself was ill-tempered.—  
Do you admit (*ξύμφημι*) this? then will not you give your  
right hand? 30

Aye, and my heart—O Brutus: to what end (*πῇ*) sayst thou  
this?

Whether lovest thou not me so much as to bear,  
If me, that which I have from my mother, the rash  
Temper (*φύσις*), makes forgetful of right things?

By all means: and therefore, when thy tongue over-bitter  
Is toward Brutus henceforward, deeming as to those things  
That thy mother chides (*κερτομεῖν*), not thou, I will endure it.

SHAKSPEARE, *Julius Cæsar*, iv. 3.

## VI.

This royal infant, may she have God propitious,  
Though in cradle, promises (*εὐχομαι*) to this land  
To be a giver of countless blessings,  
Which with time will shine forth: she shall be set forth,  
(But few of the present [*νῦν*] men shall see this,) 9  
To the princes then and to those after  
A certain glorious pattern, for there was not in Saba of old  
So much love of sage wisdom (*πρόνοια*) and virtue,  
As one day shall be in her; all things that for a prince  
(*κοίρανος*),

And all that are becoming for virgin dignity (*σεμνὴ παρθένῳ*),  
Shall exist in her, and shall doubly be manifested.  
The truth shall always nurse her (*παιδεύω*) tenderly (*φίλως*);  
Holy thoughts shall always counsel her well;  
She will win the love of men and their fear at once,  
For she shall be most dear to her subjects;  
But her enemies shall shake (*φρίσσω*) like an earth-born ear-  
of-corn,

1. 27. "Laughing-stock." From the first person of the perfect passive, a derivative noun in *μα*, *ματος* is often formed, to express the object or subject of the action of the verb: thus, from *ταιζω* "mock," or *ταιγμα* "subject of mockery," or "laughing-stock;" from *λακτίζω*,

*λακτίσμα* an object for kicking.

1. 31. In tragic dialogue, an affirmative answer to a question is often expressed by *γε*.

VI. 1. 3. From a masculine in *ηρ*, as *δοτηρ*, the feminine is formed in *ειρα*.

Hanging (*νεύειν*) their head to the ground for sorrow (*plur.*).  
 All that is good is growing with her;  
 In her time (*ἐπὶ τῆσδε*) every man, sitting by his vine,  
 Shall reap the gifts of the earth, a feast sown-by-himself, 20  
 With his friends singing-in-concert (*ξυνάδειν*) the joyous song  
 of peace.

God (*τὸ θεῖον*) shall be rightly known among men;  
 And those about her shall clearly learn fully  
 The perfect way of honour, looking on her,  
 For the sake of illustrious deeds rather than of birth  
 Desiring to have the fair crown of glory.  
 And these things are not fated to die with her,  
 But as, if ever dies the celebrated bird,  
 The maiden phoenix, there arises from her ashes  
 A certain new bird, an equal wonder with the former: 30  
 So she, released from this mortal darkness,  
 Shall leave this glory to a certain noble man,  
 Who, a successor shining (*φανεῖς*) from her honoured ashes,  
 As some bright star, honoured equally (*neut. adj.*)  
 Shall be established, enduring for all time.

SHAKSPEARE, *Henry VIII.* v. 4.

## VII.

Old man, you are bringing before us (*εἰσάγω*) a certain  
 strange (*ὑπερφυῆς*) suit;  
 But yet the path which you walk in is lawful.  
 The laws of this city are not able to stop you.  
 Merchant, are you under penalty (*ὑπόδικος*) to this man?—  
 Yes, he says.  
 And do you confess that you contracted these contracts  
 (*ξυμβόλαιον*)?—  
 I confess it: I contracted them, and I deny not *asserting* the  
 not *having contracted*.—  
 But then it is meet that you take pity on this man, Hebrew.—  
 For what compulsion *forces* me? tell me this plainly.—  
 Compassion is not of constraint, but it is (*aor.*) gentle, 9  
 And it drops as the verdure-giving (*χλωρὸς*) dew from the sky,

1. 28. The second syllable in *περικλεῖτος* may be lengthened, though a mute and liquid seldom lengthen the preceding vowel of a compounded preposition.

VII. 1. 4. See note on v. 31.  
 1. 10. An adjective often is used in the sense of imparting or communicating its quality, *χλωρὸς* green, or that makes green.

Watering the ground beneath with precious drink :  
 And it is twice blessed (*χρηστός*) ; for equally (*ἐξ ἵσου*) it  
 benefits  
 The giver and the receiver (*aor. parts.*) and always in the  
 highest  
 It is implanted highest, more for the well-throned  
 Sovereigns becoming than the gold-plated (*χρυσήλατος*) crown.  
 The sceptre indeed indicates the powers of temporal (*θυητός*)  
 sway,  
*Being* an associate with honour and sovereign (*παντελῆς*)  
 authority,  
 In which consists (*κεῖται*) the awful majesty of kings :  
 But compassion is above (*κρείσσων*) this sceptre bearing,  
 For it has its throne in the hearts of sovereigns, 20  
 And is an associate with God himself from the beginning ;  
 And all the powers among mortals then (*τηγικαῦτα*)  
 Are most like to the Divine Power  
 When most justice hath been mingled with compassion.  
 Do thou then, though alleging just things, consider this well,  
 That with justice none shall be saved,  
 As many mortals *of us* as look on the sun :  
 When then in prayers we beseech the Deity (*τὸ Θεῖον*)  
 To shew (*νέμω*) compassion to men, these prayers us  
 Teach by all means to shew compassion to each other. 30  
 And I speaking-out these things, wish of pleas  
 Those *that are* thine, to mitigate the justice ;  
 Which if thou follow, this grave court (*ἔδρα*) before thee (*ὅδε*)  
 It behoves to bear a just vote against the merchant.  
 May the deeds of myself fall on myself, on *my* head,  
 For I ask to obtain what the law gives,  
 The lawful penalty of the contracts.

SHAKSPEARE, *Merchant of Venice*, iv. 1.

## VIII.

When (*ἡνίκ’ ἀν*) opportunity of evil deeds is present, how  
 For the most part it easily persuades to do evil deeds !  
 For if thou hadst not been present nigh me,  
 On whose body was-inherent a stamp (*χαρακτήρ*)  
 And a plain sign, which fully-shewed thee ready  
 To dare things which bring disgrace on those daring them,

1. 26. "That," *ὅθε* *οὐνεκα*, a pleonastic form frequent in tragedy.

1. 35. Crasis of the article, twice.

This murder would not have come into my mind,  
 But I, having observed thy abhorred aspect,  
 Seeing thee a most excellent co-operator in bloodshed (*αἵμα*),  
 And utterly-wicked and bold in dangers, 10  
 Cautiously in secret words, riddled-upon (*αἰνίσσομαι*)  
 The slaying of the boy Arthurus, sounding thee :  
 And thou to have the reigning *king* friendly  
 Wishing, slewest wilfully a princely boy.  
 For if indeed merely once thy head  
 Thou hadst shaken, or then hadst hesitated, when  
 I said what I proposed to do, but not openly,  
 Or hadst turned thine eyes upon me, as doubting (*ἀμηχανεῖν*),  
 And hadst claimed-of (*ἀξιώ*) me to tell thee plainly what  
 things I was saying,

I should straightway have been dumb from shame, 20  
 Foregoing the counsels of my former thoughts,  
 And thy fear would have occasioned fear in me.  
 But thou well understoodst my *suggestions* by nods,  
 By which again thou signifiedst thy meaning (*λόγος*) :  
 Yea truly (*ἢ μὴν*) thou agreedst with fearless heart,  
 And then eager with savage hand thou didst  
 This deed, of which to tell the name alone  
 Both my tongue and thine equally was ashamed.  
 Begone, base doer, nor look on me more.

I am abandoned by my nobles, and there mock my country  
 (*πόλις*) 30

Hostile armies in the very gates ;  
 And even in the very flesh of this body,  
 Within these both of blood and of breath  
 Confines, civil war agitates all things  
 Between me and the avenging-furies (*ἀλάστωρ*) of my kins-  
 man.—

It is fitting to arm thyself against other enemies,  
 But let there be peace to thy soul with thyself :  
 The boy yet lives, for this hand a maiden  
 Is yet, having done none at all of the things thou speakest of,  
 Nor hath it been blood-stained with murderous drops, 40

VIII. l. 10. "Utterly," with an adjective, often by a compound with *τὰν* ; "utterly wicked," *παντόνηρος*. l. 21. Certain adjectives, *former*, *present*, *ancient*, *future*, and others,

are often expressed by the corresponding adverbs with the article, *δ* *πρὶν*, *δ* *νῦν*, *δ* *πάλαι*, *δ* *ἔπειτα*, *κ.τ.λ.* l. 23. "My suggestions, counsels, sayings," &c. *τάμα* often.

And of deadly intents the base-counselling (*αἰσχρόμητις*)  
 Motion (*όρμη*) no way stole into (*ὑπέρχεσθαι*) this heart. No.  
 But in the man before-thee (*όδε*) thou hast wronged his nature,  
 Who am fierce-looking in appearance without,  
 But within I cherish a disposition too gentle (*Gr. gentler than*)  
 To slay an innocent boy with fell hands.

SHAKSPEARE, *King John*, iv. 2.

## IX.

Come hither, hither, Hubertus, noble head,  
 Dearest one, we owe thee not a small debt,  
 And in the enfoldings of this flesh a soul  
 Besides, which from thy loyalty of old  
 Is conscious that it has received good, and purposes one-day,  
 In-return-doing thee good, to lay *on thee* twice as great an  
 obligation.

And not ever of thy oaths which thou swarest freely  
 Has *my* remembrance died, dearest one, but on the tablets  
 of *my*

Mind (*plur.*) they live for ever, carefully (*εὖ*) written.

Come then, reach out to me thy right hand. 10

I was ready-to-say something indeed, but these things to a  
 better

Opportunity having adapted (*προσάπτειν*) I will declare, for  
 almost in-some-respect

Shame forbids me (I call-to-witness heaven)

To tell thee how much honour I pay thee, Hubertus.—

King, I owe thee many thanks for these things (*gen.*).—

Not yet, friend, hast thou to say this justly,  
 But know assuredly thou shalt have; and though time creep  
 very-slowly,

Still one day there will come, there will come a season to do  
 thee (*aor.*) good.

I was indeed ready-to-say somewhat, but let those things fare  
 well (*προχαίρειν*):

For now the bright (*ἐπίσημος*) orb of the sun 20  
 Blazes through the clear-sky (*αιθρά*), and the proud day

IX. 1. 1. Long *u* of a proper name in any other language is generally expressed in Greek by *ou*, Julius 'Ιούλιος; *u* when merely lengthened by position is expressed by *o*, Publius Πόπλιος; short *u* is often elided, Lentulus Λέντλος, Catus Κάτλος. 11. See note on III. 16.

Leading a train of empty delights  
 And full of wantonnesses and of gawds, the words  
 That *are* mine abhors: but if for me the brazen-mouthed  
 Bell, clanging forth his iron-tongued voice,  
 Announced the mid-course ( $\deltaίαυλον$ ) of the nightly revolution;  
 If this place, where we are standing, of graves  
 Was some mound, and thou wast standing by me  
 Stung ( $\deltaάκνω$ ) with the goads of countless wrongs ( $\nu\betaρισμα$ );  
 And if the surly melancholic spirit 30  
 Curdled thy blood, and rendered it sluggish, dense,  
 Which, now ever bounding both up and down,  
 Tickles ( $\kappaνίζω$ ) the veins (*Gr.* canals) of the mortal body,  
 And into men's eyes inspires ( $\epsilonμβάλλω$ ) foolish laughter,  
 And elates their cheeks with idle merriments,  
 A *feeling* opposed to my purposes;  
 And if thou again couldst see me without eyes,  
 And hear me without the hearing fountain,  
 And answer-me-in-turn again without tongue,  
 Practising intuition ( $\epsilonννοια$ ), being blind, destitute of ( $\deltaίχα$ )  
 ears,  
 Dumb *in regard* of ill words; I then might ( $\deltaν$ ),  
 Nothing regarding the espial of day,  
*I might, I say,* tell thee all my counsels;  
 But now I must ( $\deltaν$ ) not tell thee—but still I love thee  
 exceedingly,  
 And certainly I deem thee to be friendly-minded towards me.

SHAKSPEARE, *King John*, iii. 3.

## X.

Come on, come hither, Hubertus, many things to thee of old  
 We-owe-in-return for thy former attachment:  
 And, dearest one, the soul which this body surrounds  
 Knows well indeed that it has received good *of thee*, and to  
 advantage  
 Will repay this debt, in-turn-doing thee good.  
 And for thy oaths which thou swarest willingly (*adj.*)  
 With us there dwells ( $\kappaεισθαι$ ) gratitude alive and not de-  
 parted.  
 Give, I pray thee ( $\deltaη$ ), me the pledge of thy hand. There is  
 somewhat which to say to thee

l. 30. *τις* is continually found, translation into English.  
 without easily admitting of distinct

X. l. 2. See note on VIII. 21.

I purposed ( $\mu\acute{\epsilon}\lambda\lambda\omega$ ) just-now, dearest one, but to a better Opportunity having suited it, I will-speak-it-out hereafter. 10 However this at least know clearly, I am ashamed to tell How kindly I feel ( $\phi\rho\sigma\epsilon\acute{\iota}\nu$ ) towards thee, and love thy head.—

King, of a truth I have boundless gratitude towards thee.—

But there is nothing now indeed for which this To say it behoved thee, but there shall be in after-time: For a day shall come, though it may chance with slow foot, On which clearly by deeds will I shew my good-will. Be it so. A certain tale, indeed, I wished to tell to thee: Though to be silent is better; for in heaven The sun is driving, and the day in pride (*plur.*) 20 Wantoning, and in a multitude of frivolous delights, Looks on us, and will not endure this Word hearing. For if now the brazen-mouthed Bell was clanging in the middle course of night; If here, where we stand, a corpse-receiving Grave-heaped enclosure was; and thou under countless Ills wast labouring, having suffered the extremes of extremes; And for thee some melancholic savage-minded resentment Was keeping thy blood curdled and thickened, 29 Which for the most part is wont to boil, and in the channels To bound lightly, and in the eyes empty-minded Mirth hath kindled, and the convulsed Cheeks with childish laughter distends, Which to these counsels which I have extremely Hostile abides (*perf.*); if thou without eyes Knewest how to see, and without ears my Voice to hear, and to answer again Having a dumb expression, in thought alone Hearing me and seeing me and speaking to me; Neither should the sleepless espial of day, 40 Nor the eye of the sun, have restrained me So as not to utter my whole mind to thee: But now I must not tell thee; but still I love thee, And thou at least also equally lovest me, as I believe.

SHAKSPEARE, *King John*, iii. 3.

1. 22. See note on V. 27.

fixed to words to which we cannot

1. 34. The article, to imply ex-  
cellence or dignity, is often pre-

fixed to words to which we cannot

## XI.

Prince, time bears on his shoulders a certain wallet,  
 Where he carries alms (*πτωχικὰ τροφαὶ*) for oblivion  
*That is* swelled out with ill-requited kindnesses.  
 These scraps from ancient good deeds (*Gr.* things well done)  
 At once are performed and devoured ;  
 Now they are, and the-same-day they are forgotten (*perf.*).  
 Then close to follow up the things done  
 Preserves the fair-beaming brightness of glory ;  
 But on-the-other-hand, he that giveth up, just-like mail  
 Rotted with rust hangs (*imperf.*) out-of-the-way, 10  
 Taking-pride in the anciently-glorious monument.  
 Go, seize, seize the forward path (*Gr.* path hence),  
 For renown travels in narrow *paths*,  
 Where one runs not that hath not run singly-treading.  
 Hold fast, hold thou fast the way, for emulation then  
 Genders blossoms of countless children,  
 And every one of these in succession dogs thee (*κυνηγετεῖν*) ;  
 And if thou be turned aside (*gen. abs.*) or fall out-of-the  
 course,  
 Like to a tide falling-in-upon-thee,  
 They outrun thee, leaving thee last. 20  
 And, farther, thou shalt lie stretched out (*ἐκτάδην*), a ground-  
 fallen  
 Kicking-stock to those placed last :  
 As any gallant horse fallen in the first-ranks  
 Both trampled upon and stricken down.  
 Therefore that the newly-done *deeds* of these  
 Should prevail over thy old ones, even though they be greater,  
 There is the utmost necessity : for of a well-mannered host  
 To the feelings variously-turning time is similar,  
 Who those indeed setting forth with pliant (*ὑγρὸς*)  
 Hand dismisses (*aor.*), but of-a-truth the new-comer 30  
 Grasps with flying outstretchings (*πέτασμα*) of arms.  
 Laughter then commences indeed cheerful,  
 But lamentation is a companion to it departing.  
 By the gods, let not in-any-wise virtue hunt for  
 Reward of its former being, for high birth,  
 Courage, wisdom, beauty, zeal,

XI. l. 22. See note on V. 27. *πελν γενέσθαι*; the infinitive for the  
 l. 35. "Of its former being," *τοῦ* abstract noun, as we often find.

Friendship, love, good-will—in a single word, all things,  
 Are-vassals (*κλύει*) of envying and blame-loving time :  
 For, in generic relationship, kindred  
 Nature binds together all, so that with one-way-flowing 40  
 Reports they extol new-born gawds,  
 Though moulded in ancient forms ;  
 And *so that* dust leafed-over (*χροάζων*) with thin gold  
 They honour above gold that is dimmed (*χρώζω*) by dust,  
 And each present is-naturally-disposed (*aor.*) to reverence  
 the present object.

Whereupon, be not surprised any more,  
 Because the present meetings of the Greeks  
 Worship Ajax : for of things unsteady (*ἄστρατος*)  
 By the rush, easily to-be-caught is naturally (*πέφυκε*)  
 The mortal eye, but not by things motionless. 50  
 The popular cry of old was thine indeed,  
 And now it might be, and again will be,  
 If thou wilt not hide thyself in a living tomb,  
 And thy glory sealed up in tents  
 Wilt *not* hedge in, *thou* who here excelledst (*part.*) often  
 with the spear,  
 Who madest emulous missions among the gods,  
 Who dravest Mars to strife of hands.

SHAKSPEARE, *Troilus and Cressida*, iii. 3.

## XII.

Do not, I-pray-thee (*δῆτρα*), these things at least. Long since  
 of silver  
 Some little treasure by a sparing life  
 I have saved, *while* being the servant of thy father,  
 Having prepared this as a foster-nurse for grey *hairs*, when  
 Lame-making old age shall fall on my joints ;  
*Age, I say*, heel-trampled and cast aside :  
 Do thou, pray, receive this at my hand : and may He, that  
 day-by-day  
 Provides sustenance for sparrows and ravens,  
 Be to me also a sustainer of my life henceforth.  
 See, this is it. All this I give thee ; 10  
 And willing with thee willing at least I will go as servant.  
 I am indeed an old man as to appearance, but still I am  
 strong ;  
 For in my youthful bloom cultivating sobriety (*art.* and *infin.*)

My healthy blood I never with the flame  
 Of maddening drinks tainted, nor shamelessly my strength  
 Did I melt-out-of-me, pursuing baneful wantonnesses.  
 Therefore the old age of him-before-thee, as a winter any time  
 Hath come strong, is cold but still kindly.  
 Come, I beseech thee, all things whatsoever a youth 20  
 Could, I will do, labouring for thy sake.—  
 O most excellent spirit, how thou among the men of old  
 Shinest-forth in generous constancy of soul,  
 Who with genuine zeal for their lords  
 Toiling bare-hardships, not for the sake of gain :  
 But now among men the contrary things are-usual,  
 And none is willing to labour for his neighbours without hire :  
 And every one having won his hire easily,  
 As quick as possible gives up his former diligence again.  
 But by thee, beloved head, not such things are resolved on.  
 However at least, old man, tilling a withered tree 31  
 Thou art labouring in vain, *a tree, I say*, of which the de-  
 cayed branches  
 Will not produce even one flower, the harvest of toils.  
 But, if it seems good, we will flee together to a foreign *land* ;  
 And before that we exhaust these moneys,  
 Perhaps we may find for ourselves a little and a peaceable  
 Maintenance, and an end of our wandering, as we roam.—  
 Go thou, and I will follow thee to the end,  
 As long as my life holds out, my son,  
 Zealously with a faithful and constant mind.

SHAKSPEARE, *As You Like It*, ii. 3.

### XIII.

It cannot be that not a most honourable disposition  
 This priest still had, though being low-born,  
 For from his cradle he was always indeed among the Muses,  
 And those things he handled accurately, and he was ex-  
 ceeding wise,

XII. l. 26. "The contrary things," τὰ ξυπναῖν, the adverb with the article instead of the adjective. 1. 34. φεύγω, like many other verbs in Attic, has for its future the middle future, φευξοῦμαι.

1. 37. "As we roam," by the present participle, in dual number. XIII. l. 1. "It cannot be," οὐκ

And he plied a persuasive and honey-tongued mouth ;  
 To his enemies indeed rough-of-address, bitter,  
 But to his friends sweet, as never summer was.  
 And if then he desired gains insatiably,  
 (For this *way* he erred, I say not otherwise,) 10  
 However to give at least, and with a very liberal hand,  
 He was forward, mistress ; and there witness for me  
 The works of this man, the twin seats of the Muses,  
 The goodly pair which he founded in you,  
 O Ipsæcus, and thou, fair-turreted Oxonia,  
 Of which one indeed fell at-the-same-juncture ( $\xi\mu\mu\acute{\epsilon}\tau\omega\varsigma$ )  
 with him,  
 For it willed not to be left by him that founded it ;  
 But the other, though still wanting the being completed at  
 least,  
 Is both so renowned as to its exceeding-wise art,  
 And of a truth so much increases day-by-day,  
 That his name shall not die, but him shall celebrate 20  
 The whole earth, for the sake of this ever-remembered deed.  
 At his fall (*part. aor.*) indeed I should most deem-him-  
 happy, since  
 Already at that time in the first place, indeed, in time at  
 length  
 He became-acquainted-with his own heart himself,  
 And found how great a prize it is to be lowly-minded  
 ( $\sigma\mu\kappa\rho\varsigma\varphi\tau\omega\acute{\epsilon}\nu$ ).  
 And of a truth, greater than one of man's gift, a certain  
 Honour, time, as it grew old, conferred on him ;  
 In dying itself, he died worshipping God.—  
 Would that ( $\epsilon\iota\gamma\acute{\alpha}\rho$ ) dying I may find some such  
 Herald, who will set forth my deeds of my life, 30  
 And will gird-round ( $\pi\acute{\epsilon}\rho\sigma\tau\acute{\epsilon}\lambda\omega$ ) me an unfading ( $\acute{\alpha}\kappa\acute{\iota}\rho\acute{\alpha}\tau\acute{\omega}$ )  
 glory,  
 A true mouth faithful equally with thee at least.  
 For, whom living I hated most of mankind,  
 For the sake of the words and the just feeling ( $\phi\acute{\rho}\acute{\nu}\eta\mu\alpha$ )  
 Of thee, who hast spoken truth with modest mind,  
 Him I honour dead—may he obtain peace !

SHAKSPEARE, *Henry VIII.* iv. 2.

1. 13.  $\xi\mu\mu\acute{\epsilon}$  is here to be shortened on the last syllable, as we find it in Sophocles continually.

## XIV.

One being inexperienced in wounds jests at scars.  
What object do I see? from above the house what in the world

Brightness brake forth? The risings indeed of the sun  
This light is, and Iūlia is the sun.  
But come, awaken thee, fair-beaming sun,  
Kill the envious moon, for also with sorrows  
Hath she all melted away already, and is withering,  
Overcome by the beauty of thee at least, her maid.  
Serve not now any more her that envies thee,  
And the virginal vest which thou wearest upon thee, 10  
For it is green and sickly, and it none but  
Fools wear, as quickly as possible put thou off.  
My lady hath appeared, of my heart  
The dearest object (*plur.*)—how I would she knew this!  
She speaks somewhat, she speaks, and still said nothing:  
what then?

The voice of her *eyes* charms me, and I will answer.  
Why, I pray, am I shameless? she addresses not me.  
For in heaven such as are-the-fairest (*καλλιστεύομαι*),  
Some two stars, having business (*ἀσχολεῖν*), of the maiden  
Are imploring the eyes, until they come back again, 20  
To shine down in the spheres of them:  
And what if, being-changed-in-abode, in the dells (*πνυχῆ*) of  
heaven  
Were those *eyes*, and those *stars* in the maiden's head?  
In truth, in-comparison-with the maiden's bright cheek,  
The stars would be obscured, as a torch by the sun;  
And her exalted eye through heaven  
Would send forth a far-beaming blaze, of the birds the songs,  
The morning *songs* I say, exciting, as if darkness had fled.  
See how she has leaned (*ἐχω with aor. part.*) her cheek on  
her hand!  
Would I were a glove upon that right hand, 30  
That I might touch (*indic.*) that cheek!—

XIV. l. 10. "Which thou wear- Gr. "how she ought to know."  
est upon thee," *ἐπαυπίσχομαι*, with l. 28. "As if darkness had fled,"  
double accusative. *ἐσ*, with genitive absolute.  
l. 14. "How I would she knew,"

**Ah me—**

She spake : bright divinity, speak again ;  
 For so, so shiniest thou above me,  
 A night-gracing (*νυκτίσεμνος*) ornament, as from heaven  
 A winged messenger appears to men,  
 And they astonished turn up their eyes,  
 And lean back, and on the lazy-paced (*βραδύστολος*)  
 Clouds the god they behold riding,  
 Navigating with wings the bosom of the air.— 40

O Romeo, wherefore, I pray, art thou Romeo ?  
 Deny both thy father and thy name ; but if thou wilt not,  
 Swear to abide a faithful lover of me (*όδε*),  
 And I stand aloof from both house and race.

SHAKSPEARE, *Romeo and Juliet*, ii. 2.

XV.

To-day I myself with prince Amieus  
 Crept after the man, of an old oak  
 Reclined under the shade, of which *oak* the ample-enfolding  
 Root stooped-forward, overlooking the streams,  
 Which bawl flowing-along this wood :  
 Whither also some wretched stag, who elsewhere had been  
 maimed,  
 Injured somewhere by the huntsman's hands,  
 Came up for the deadly breathings-forth of life :  
 And truly such lamentations the unhappy animal  
 Raised, prince, that almost his hide even 10  
 Was bursten asunder with hardly-breathed sighs :  
 And from his eyes down his innocent nose dense  
 Drops of tears coursed one another,  
 A piteous chase to look on ; and thus he densely-haired  
 Looking sluggish, and by the melancholy  
 Iäches much observed in this *time*, by the extreme  
 Brink (*plur.*) of the swift streams was standing,  
 Increasing them with tear-flowing tide.—

What, I pray, said Iäches ? did not he some sage  
 Maxim utter about this sight before him ?— 20  
 Yes, and diversifying it in countless ways he compared it.

XV. 1. 2. Crasis of the article 1. 21. See note on V. 31.  
 τοῦ with ἀνδρός.

First indeed, prince, thus the circumstance that the beast  
 Wept into the plenteous stream, did he touch ;  
 Alas, alas, poor stag, thou the substance  
 That *is* thine, transferring, as it is instinctive in mankind,  
 Givest more to him that had too much before.  
 Then seeing him alone, abandoned,  
 And neighbourless as for his fastidious fellows,  
 Rightly, said he, go these things, for truly of thy friends  
 Calamity hath banished the influx. 30  
 And seeing a multitude of stags full of pasture,  
 Carelessly bounding past, and not calling to  
 The wounded one to fare-well, he sorrowfully-speaks these  
 things :  
 Go, ye sinewy and fat citizens,  
 Go ye, for thus now it-is-the-custom every where :  
 Why look ye on this utterly-destroyed one before you ?  
 Thus both the country and the town and the mansions  
 Royal he inveighs-against with words *that are* upbraiders ;  
 And besides he rails at this the life of us,  
 In-one-word declaring surely these things, that overmighty  
 Tyrants only, and lawless intruders, 41  
 And worse than these are we, who the beasts  
 Affrighting thus utterly (*Gr. from-the-foundation*) chine them  
 In their own lawful abodes.

SHAKSPEARE, *As You Like It*, ii. 1.

## XVI.

Not ever once, prince, a revulsion ( $\epsilon\piιστροφή$ ) of terrors  
 Such-as-these have I had, now however ( $\gamma\epsilon\mu\etaν$ ) fear pos-  
 sesses me :  
 For some things indeed it was *possible* for us to learn, having  
 heard  
 And ourselves seen ; and new things has announced ( $\epsilon\chiω$   
 with *aor. part.*)  
 One present within, what horrible to lock on  
 Portents the nightly watchmen have seen :  
 In the mid streets a lioness brings forth  
 Whelps : and the sepulchral abodes wide yawning  
 Have given up the dead that were hidden (*perf. m.*) below :  
 And on the clouds' tops fierce warriors in mail, 10  
 fiery *mail*, men crowded in bands

And squadrons, preserving the well-arranged order of fight,  
 Arouse combat, from whom blood-dropping dews  
 Have dripped upon the citadel beneath,  
 And the air hurtled (*φρίσσω*) as if with warlike (*ἀρείφατος*)  
 din,  
 And one might (*Gr.* it-was-at-hand to) hear horses' neighings,  
 And the groan of men fallen in slaughters:  
 And with weeping and wailings shrieking ghosts  
 Overspread the city: assuredly these things past describing  
 (*Gr.* greater than speech)  
 Have appeared, Cæsar, and me at least they confound with  
 terror,— 20  
 What, I pray thee, is avoidable, for which from the highest  
 gods  
 The fate-assigned issue abides immovably?  
 Still Cæsar shall go forth, since equally to men,  
 To all and to me, is there concern with these predictions,—  
 When the poor indeed die there appears no  
 Comet star, but heaven itself blazing  
 Shews afore (*perf. m.*) to princes deadly fate.—  
 Even many deaths have the feeble-minded of men  
 Endured before dying, but a brave-souled man  
 Tastes (*aor.*) once the fated end. 30  
 But that man should fear, that, of whatsoever things there is  
 knowledge,  
 Of all wonders appears to me the highest:  
 Since, at the destined season, no-wise to-be-escaped  
 Fate brings the inevitable end.

SHAKSPEARE, *Julius Cæsar*, iv. 3.

## XVII.

Worms (*εὐλῆ*) and tombs and monumental (*ἐπιτύμβιος*) in-  
 scriptions  
 Are to be with us the remainder of our talk;  
 Come, let us write on the dust, making tablets (*δελτοῦσθαι*)  
 of it  
 The tearful tokens of grief with dew of the eyes.  
 And guardians of our houses, and inheritors of our possession

XVI. l. 23. The present of *εἰμι* the force of a perfect.  
 and its compounds has the force of XVII. l. 2. "Are to be," *ἀντί*,  
 a future, just as that of *ἔκω* has with optative.

Let us choose for ourselves: yet of a truth not these at least,  
since what are we fated (*μέλλειν*),  
Departing (*φροῦδος*), to leave, except our bodies, to the earth  
Cast forth unhonoured, without the pomp (*χλιδὴ*) of-past-  
times (*ἥ πάρος*)?

His indeed are our deep furrows,  
And we ourselves, and, in plain words, all things, 10  
Nor is there aught else our own (*ἴδιον*) except death (*Gr.* to  
die),

And the sorry (*εὐτελῆς*) model (*τύπωμα*) of barren earth,  
Enough (*όσον*) only to cover the body with thin paste  
(*πέλανος*).

By the gods, reclining on-the-ground (*χαμαὶ*) let us recount  
In stories the sorrowful adventures of kings that have died:  
How some indeed war (*"Αρῆς*) hath undone; and some from  
their thrones

Have been cast forth (*ἐκπεσεῖν*); and another the avengers  
haunt (*ἐκφοβεῖν*).

Of-those-whom he himself deprived of rule and of life;  
And another slumbering in the night hath been undone;  
And another by his wife by poisons; by violence at least  
surely 20

They all. For in the hollow cavity (*κύτος*) of the crown  
Which surrounds the mortal (*βροτίστιον*) head of a king,  
Death sits on thrones, and in it the antic (*κέρτομος*)  
Mocks at the royal (*τύραννος*) ornaments of state,  
Allowing him the bare gift of air, for a time,  
A certain short *time*, scoffing at him (*ἐγκαθυβρίζειν*) in cruel  
ways,

And *allowing him* to look death with stern eyes, after-that  
Him he-hath-made-utterly-conceited (*ἐγχαννώ*) with vain  
haughtiness,

As if forsooth (*δῆθεν*) this fleshly encloser (*ἔρκος*) of the soul  
Were fortified around with brass. Thus him with delights 30  
He humours (*θάλπειν, aor.*), and then comes the end, and the  
point pierces,

*The point, I say, of a little arrow pierces this barrier (*ρῦμα*)  
of walls,*

And the king departs (*perf.*) disappearing (*φροῦδος*). No  
longer (*πλέον*) shall there cover

1. 9. "Our," by the dative of the jective, *ἴννυχος*, as often in Latin  
personal pronoun. *nocturnus* and *diurnus*, "by night,"

1. 10. "In the night," by an ad- and "by day." .

Any-one of you his head, nor with reverences too  
 Solemn, for the future, shall mock at (ἐγκατιλλόπτω) a mortal.  
 Forego your ancient respect—cast away of reverence  
 The paternal traditions, and the ministerings (ὑπουργία) of  
 attendants;

For *ye are doing* no other thing than mistaking me (δύνοῦν)  
 continually to-this-time (δεῦρο).

At least of-a-truth, the same bread with you feeds me too ;  
 Lacking I am pained (ἀλγῶ), and I taste (mid.) sorrow ; of  
 friends 40

And of help I too have need (δεῖ καμέ) : then, one subject to  
 (ὑπήκοος) these things,

How forsooth (δῆ) was it fit to call to my face (ἀνταυδάν) king by name (acc.) ?

SHAKSPEARE, *Richard II.* iii. 2.

## XVIII.

Know'st thou (perf.) not, of a truth that heaven's searching  
 (μαστήριος)

Eye, whenever (εὐτ' ἀν) below the well-rounded earth  
 Concealing itself, it gives light to the regions beneath,  
 At that *time* bandits and fierce robbers

Roam here concealed in darkness,  
 Bloody with violent outrage (ὑβρίς) and slaughters ?  
 But when rising up above this terrestrial  
 Ball, he fires with rays the loftiest branches  
 Of the eastern pines (πεύκη), every where within the recesses  
 Darting (ἰάπτειν) his light, the discoverer (ἐπίσκοπος) of un-  
 hallowed *deeds*, 10

Then straightway (ηδη) murders, treasons, and at-the-same-  
 time the forms

Of deprecated (ἀπεκτός) crimes, of their nocturnal veil  
 Bereft, openly and naked to view (aor. infin.)  
 Stand beneath the light, and shuddering (perf. part.) with  
 trembling

Themselves at (πρὸς, gen.) themselves. And thus (ώσαύτως)  
 I say that this

Plunderer and traitor in nocturnal outrages  
 Long hath wantoned (part.), since the time when wandering  
 We were-amidst those dwelling (ώκισμένος) beneath.  
 But when he shall have seen from our eastern thrones

Us rising, a cloud of shame  
 Will dye the face *for him* conscious of his treasons ;  
 Nor will he dare ever to look on the light of day,  
 But will fear himself his own misdeed. •  
 For not of the rough stormy sea  
 The boundless water to wash off a king's  
 Holy anointing is able, nor of mortals in the  
 Counsels is there might, so that even God's  
 Chosen deputy (*υπαρχος*) *they can* cast-forth from his throne  
 (*plur.*).  
 And as many as the enemy by force having collected leads,  
 Against my golden crown sharp (*όξυτομος*) darts 30  
 Cast-in-brass (*χαλκήλατος*) aiming, God, opposed to  
 Each of these, supplies a bright angel,  
 A heavenly defender, for his beloved Richardus.  
 And where celestials take part of (*συλλαμβάνειν*) the fight,  
 It-must-be-that (*ἀνάγκη*) the weak courage of mortals fall,  
 For God fights for the right (*τὸ δίκαιον*) in all things (*πάντα*).

SHAKSPEARE, *Richard II.* iii. 2.

## XIX.

Most excellent king, that thou from too soft feelings  
 And from this harmful pity shouldst desist, it is fitting.  
 Come, say, on what wild beasts looks the lion  
 With gentle eyes ? not on that which with violence  
 Invades his lair : and to the mountain-traversing  
 Bears, to lick (*λιχμᾶσθαι*) the hand of whom is it pleasing ?  
 Not surely *that* of those who from them before their eyes  
 Carry off their cubs (*σκύμνος*) : or who boasts  
 To have escaped the bites of the lurking (*κρύφιος*) serpent ?  
 Not he that has fixed his pain-giving (*ἀνιαρὸς*) foot on its  
 back (*plur.*). 10  
 And in truth, when trampled on at least, its little head  
 The worm (*σκώληξ*) lifts (*mid.*) in anger, and peck (*δάκνω*)  
 Doves in aid of (*ἀρωγὸς*) their little broods.  
 But thou art not such, but when thy throne (*plur.*)  
 Ambitious (*ἱψηλόφρων*) Uorcus aspired at (*όρεγεσθαι*) by  
 force,

XVIII. 1. 29. "The enemy," δ. arises the use in Greek of the  
 From the use of the article with simple article to denote "the ere-  
 μὲν and δὲ in opposition, probably my."

Smiling thou stood'st by the man, when he looked upon  
(*part.*) thee

With a hateful and brow-knitting (*ξυνωφριωμένος*) countenance.

And he, born the subject of others, not a king,  
Had forethought (*πρόνοια*) for his son that he might become  
a king,

And himself his own seed, *like* a father that loves his child  
(*φιλότεκνος*),

20

Was forward (*σπειδώ*) to aggrandize: but thou, who art a  
king by birth,

Having received from God a most goodly son,  
Hast then consented (*κατανεῦ*) to cast him forth unhonoured  
From his paternal inheritance, a most unloving father

Being proved by deeds. Seest thou not? the races of birds  
Bear their young, *though* not possessed (*ἐπίβολος*) of under-  
standing.

And indeed it is fearful for them to look on the face (*στόμα*)  
Of men, but still their new-born issues (*βλάστημα*)

Who hath seen them not defending? when with the wings,  
Which before at least terrified (*ἐπτοημένος*) they used for  
escape,

30

With these, *and* not with others armed,

They join (*ξυνάπτειν, aor.*) battle with man, if he climb (*part.*)  
For the robbery of their beloved nests, and refuse not

To buy the safety of their young by *their* death.

I am ashamed of thee, my liege (*δέσποτα*), thus soft

When I see thee. Why imitatest thou not the temper  
(*φύσις*) of these?

Would it not be a hard (*δεινὸς*) thing, that this youth,  
This beautifully-formed youth before-us (*οὖτε*), for his father's  
fault (*οὐνέκα*)

Should fall from his ancient throne, and then at length (*δῆ*),  
Having begotten a son, should thus speak to him—

40

What things my father's fathers won for me,

My father thoughtlessly and carelessly lost?

A reproach not to be borne. But, by the gods,

Look on thy son, O king; and looking upon this

Manly countenance (*ομψα*), the presage (*μάντις*) of happy  
fortune,

XIX. l. 32, 33. The words that form these two lines are unavoidably intermixed in the English.

Be emboldened and be sharpened as to thy fearful heart  
 To preserve the things now belonging to thee (*παρὼν*), and  
     of them preserved  
 To leave when thou art dead this boy before-us the possessor.

SHAKSPEARE, *Henry VI. Part 3*, ii. 2.

## XX.

A prophet I appear to myself inspired (*όρμασθαι*) by the gods  
 Just-now (*ἀρμοῖ*) to have become, and as one at-the-point-of-  
     death these things

I would say of him, whither (*ποῖ*) *in regard to* of fortune he  
     will go on.

It cannot be that ever this hot-minded insolence  
 Should blaze forth a long time, since self-excited (*αὐτόσυντος*)  
 Violent fire is wont soon to decline (*μαραίνομαι*) ;  
 Small-rain (*ψακὰς*) is lasting, but the suddenly roaring  
 Hurricane (*τυφῶς*) is short, and any one speedily  
 Hath fainted (*ἀπειπεῖν*), who at the first hastens on too much.  
 Aye farther (*καὶ μῆν*), the food hath destroyed many a  
     gluttonous (*λίχνος*) one

10

Eating immoderately ; and unsparing of its resources  
 Light vanity (*χλιδῆ*) in the manner of an all-devouring cor-  
     morant (*λάρπος*)

At length (*Gr. ending*) with-its-own-hand tears its own body.  
 Surely fearful things suffereth the awful throne of sovereigns,  
 The highest veneration of this very-great earth,  
 For this is the seat of Mars, and it hath become a second  
 Island of the blessed, and haunt of the deities,  
 And a fortress fortified by (*ὑπαὶ*) nature, from infection (*νόσος*)  
 To become a bulwark, and from hostile right-hand.  
 And this is the flower of mortals, and is perfection (*Gr. the  
     whole*) in little,

20

Just as (*ἀπερ*) any stone, all-round, by the silver-spread  
 Sea's encompassing (*σφενδόνη*) it lies surrounded,  
 And that *sea* is constituted instead of a rampart for this land,  
 And a defensive trench for its dwellings, of communities  
 Less happy so as to fence-off the envy.  
 Yea, farther, this happy plain of the British land  
 Hath been both the nurse and the teeming womb (*belongs to  
     the next line*) of noble  
 Sovereigns, and their much dreaded glory

They having received for the sake of both their blood and race,  
Do then shine-out ( $\pi\acute{e}\pi\omega$ ) among mortals, far from their  
dwellings 30

[Both for their godly zeal's and their high-born valour's  
Sake having been honoured] where for mankind  
Having died among the Hebræi, a stubborn people,  
The divine Son of Maria received burial.  
And yet, dear though she be, and a land the dearest  
Souls nursing, and reaping honourable  
Reputation among men, yet, nevertheless now (*τὰ νῦν*)  
[But I say it at the deathly breathings out of my life]  
Hath *she* been trafficked with, how do ye think, like (*ἀλυκία*)  
To fields or to mean tenements (*οἰκητήριον*), 40  
She who ere this by the all-powerful billow  
Was held in, and her stony (*κραταίλεως* *belonging to next line*)  
    beach the envious assault  
Of the sea-dwelling god used-to-beat-off.  
But now on the other hand the land is bound in with dis-  
    honour,  
With waxen blots (*κηλίς*), and of covenants  
With rotten tablets, and she who hitherto always mortals  
Was wont to conquer, now hath been conquered shamefully  
Herself by herself; but if this reproach  
Ever should be no more (*φροῦδος*) at-the-same-time-with (*ξυμ-*  
    *μέτρως*) my life,  
Of-good-cheer thenceforward will I bear death (*Gr.* to die). 50

SHAKESPEARE. *Richard II.* iii. 1.

xxi

Come on (*εἰς*) gales, will ye not of your furious blast  
Be unsparing (*Gr.* spare nothing), *so as* to burst asunder  
your jaws?  
Whirlwinds, and hurricanes, with grievously-cold inundation  
Drown (*ποντίζω*) the temples with the very pinnacles (*ἄετός*):  
Come ye joint-effectors of thought, glowing,  
Blazes, the vaunt-couriers of oak-cleaving thunderbolts,  
Burn ye (*opt.* with *ἄν*) this my (*ἀμός*) hoary head, and thou,  
All-shaking (*τυνακτεῖρα*) thunder, beat-flat (*σφυρηλατεῖν*) the  
well-rounded

XXI. 1. 2. Insert  $\mu\eta$  o $\bar{u}$ , as in  $\tau\acute{e}$   $\pi\acute{a}n$ ; *Æsch. Prom.* 630. See also  $\delta\acute{e}t\acute{a}$   $\mu\acute{e}ll\acute{e}is$   $\mu\eta$  o $\bar{u}$  *γeγaw\acute{a}n\acute{e}skew*  $\tau\acute{d}$  *Æsch. Eumen.* 290. 874.

Earth's thick rotundity, and the moulds of nature  
 Tearing asunder (*aor. part.*) spill the germens 10  
 As many as give-birth-to (*ἐκφύω*) the faithless race of men.  
 Be thou (*aor.*) glutted with roaring (*part.*), and burst on *me*,  
 fire,  
 Spout (*καχλάζω*), rain, for *neither* fire nor winds,  
 Not rain, not lightnings have I begotten (*ἔχω* with *aor. part.*),  
 Never have I condemned faithlessness on your part (*Gr. of*  
 you), no,  
 Never have I placed-in-your-hands sovereignty, not with  
 children  
 Equally *fondly* (*neut. plur. ἥσος*) have I addressed you ever,  
 neither-in-return (*ἔμπαλιν*)  
 Owe-ye-back any service to me.  
 So then (*πρὸς ταῦτα*) be ye glutted burling down on me  
 Horrible things, and here I (*plur.*) stand your slave 20  
 A feeble (*Gr. jointless*) poor dishonoured old man.  
 But-yet slavish-minded tools (*ὑπηρέτης*) I call you,  
*You*, who with a pernicious pair of maidens  
 Having joined (*ξυναρμόζω*) high-engendered battles  
 To this hoary (*λευκανθής*) head of one so old (*τηλικόσδε*)  
 Do-despite (*ὑβρίζειν*) foully, for how was not this foul?  
 But now let the greatly mighty *gods* who the high-raised  
 Dreadful strife of opposite-blasts (*Gr. contrary-blowing dis-*  
*cord*), this-before-us (*οδε*) maintain,  
*Let* the gods, *I say*, search out those hostile to them.  
 Thou there (*οὐρος*)! and why shudderest thou not? who in 30  
 thy mind (*plur.*)  
 Art-conscious that thou livest with (*Gr. living with*) undi-  
 vulged crimes (*ἀμπλάκημα*),  
 Unsmitten by justice: begone, blood-stained hand,  
 Hide thou thyself—hide *thyself*, O false-swearer  
 In speech good, but in deeds that art (*Gr. being*) impious.  
 Be ye shaken-to-pieces (*aor.*), O crafty one, whosoever secretly  
 Stealing-on (*ὑπέρχομαι aor.*) and even (*γε*) maintaining spe-  
 ciousness (*Gr. the specious*), hast dared  
 To become the slayer and assassin of mortals.  
 Come *forth*, O pollutions sealed-up-within,  
 That ye let-loose, your bars having been broken, these terrible  
 (*ἰμφοβος*)

1. 9. *ἥσος* is not only the axis, but the whole sphere. See Stephens's Thesaurus on the word.

Summoners should cry-grace (*σαινω*), it is meet : but *not that I should*, for what belongs to me (*τάμα*) . . . . . 40  
Are rather *ills* suffered than *ills* done.

SHAKSPEARE, *King Lear*, iii. 2.

## XXII.

Conceive now any season, when uniting (*δυορροθω*)  
With murmur creeping slowly (*βαδην*) the still (*νηνεμος*)  
darkness

Fills the great gaping (*ἀμφιχαινω*) vessel of the æther.  
For through the hollow-wombed night a sound,  
A certain double *sound* hums in the intervals of war (*"Αρης*)  
Sounding-low (*ὑπηχεν*) indistinctly, so that the posted (*perf.*)  
Sentinels almost receive one from another  
Whispers, the secret interchanges of watch-words.  
And fires shine-opposite to fires, flame,  
Yellow *flame*, *I say*, breathing-out, looking through which  
the soldiery (*"Αρης*) 10  
Of both sides (*διπλοῦς*) sees the darkling countenance of  
both-sides  
And then of the horses, as of those raging-forth opposing *cries*  
To horses of the other army, the heaven-ascending neighings,  
full of boast,  
Pierce night through its ears, and the horsemen  
Within their tents their armourers (*Gr.* iron-smiths)  
Accoutre (*κοσμεν*) with full armour, and by hammers  
With speed riveting the coats-of-mail so as to be well-fastened  
(*εὐταγως ἔχω*)  
Already give-as-prelude (*φροιμιάζομαι*) a certain fearful sound,  
And from the fields the cocks (*ὄρνις*) crow shrilly,  
And the brazen bell (*belonging to the next line*) announces  
the deep twilight, 20  
Inasmuch-as (*ώς*) the fourth watchman is drawing-his-lot.  
And assuredly on that side, in the full-manning of their army  
Priding themselves, and in light-minded thoughtlessness  
The hot and too high-minded soldiery of the Gauls  
For their antagonists (*ἀνθάμιλλος*), those rated equal to nothing,

I. 41. See Soph. CEd. Col. 248. two corresponding words, *διπλεῦς*  
XXII. l. 11. Place together the *διπλοῦν*.

Are trafficking with dice ; and among them there chides  
 Many a one the slow-paced night, with what lingering  
 And *how* in the manner (*plur.*) of a hateful and deformed  
 witch (*δύυρτρία*)

She limps dragging-forth along the road her lame foot.  
 But the others, like easy victims, at-the-point-of-death  
 (*θανούμενος*), 30

The British men patiently by their fires  
 Are sitting, pondering on the morning conflict ;  
 And having at the-same-time both the gesture of sorrowing  
 ones,

And fleshless cheeks, and  
 Garniture not unexercised in battles  
*Before* the moon, the eye of night, to look upon.  
 They appear (*πρέπω*) the likenesses of terrifying (*εμφόβος*)  
 shades.

Now of this utterly ruined host, the majestic  
 Leader, any one beholding, as both to tent and  
 To fire, one at one time, another at another time, he turns  
 his steps (*Gr. foot*),

How could one not praise : " O gods, grant that glorious, 40  
 And not unheralded, such a head may become ! "

For then, going forth, he tends the whole army,  
 And modestly salutes them, smiling at the same time ;  
 Yea and (*καὶ δὴ*) calls them kinsmen, friendly men,  
 And fellow-countrymen, under three terms-of-address (*πρόσ-  
 φθεγμα*).

Aye, and on his noble face at least there is not an indica-  
 tion,

By how great an army he is conscious that he is surrounded  
 (*part.*),

Nor again yielding at all to the toil of watchings all night  
 Hath he changed the bloom of his colour, but to-look-on he  
 shines forth (*πρέπω*)

Fresh (*νέιης*) and bearing-up outruns toil, 50  
 Ever retaining kingly and cheerful semblance ;  
 So that if any one wretched pines away as to his pale eye,  
 Looking on him, on-the-spot, he is emboldened,  
 Whose liberal eye, like any sun,

1. 39. *One at one time, another at another time*, in *πρὸς ἄλλοτ' ἄλλον πημονὴ προσ-*  
*another time*, by *ἄλλοτ'* *ἄλλον*, as *ἰδίνει*, *Æsch. Prom. 276.*

Alone (*εἰς*), on all confers (*χαρίζομαι*) a certain common boldness,  
Making-glow cold fear by friendly looks (*αὐγῆ*).

SHAKESPEARE, *King Henry V.* Act iv., Chorus.

### XXIII.

The present conflict (*next line*) appears to proceed as that of morning (*ἐωθινὸς*),

When the dying clouds (*next line*) join battle  
Against the light of the rising (*ἀντέλλω*) sun ;  
And when the shepherd, warming his nail by breathings,  
Calls it neither night nor perfect day.

Now indeed it sways (*προσέρπω*) this *way*, as a great wave  
Which by constraint of the sea-tide (*ποντία πλημμυρὶς*)  
Hath come to encounter against the blast ; and now it pre-ponderates there,

As when the same sea (*next line*) any time, having been constrained (*ἐξαναγκάζω*),

Yields to the strong might of the winds : 10

And at one time the sea prevails, at another the blast :  
And each (*ἐκάτερος*) in turn (*μέρος*) is stronger, and weaker,  
And always pressing breast (*plur.*) against breast, by force,  
A hard wrestler, holds out (*καρτερεῖν*) for victory,  
Yet neither graced-with-victory (*καλλίνικος*), nor conquered ;  
And thus the terrible conflict is equally-balanced.

Now by this bank will I lay down my body,  
And let the might of victory be *that party's* whom (*gen.*) God wills.

For my queen, and the chief Cliphordius, me  
Have thrust aside from the battle, giving out (*ἐνδαρεῖσθαι*) words, 20

And adding to them with an oath, that certainly most  
In my absence (*gen. abs.*) the affairs prosper.  
Would I were no more ! but with God's *permission* it shall be said :

For what are mortal *affairs*, except both grief and sorrow ?  
Alas me ! for I think he has met with (*κύρω*) a happy life,  
Who was born nothing else than a (*τις*) shepherd,  
And, as I do now, sitting on a hill (*λόφος*),  
And dexterously on dials drawing strokes (*τύπος*),  
Shewing the course of time, bears-to-the-end (*ἐξαντλεῖν*) life,

That he may learn the progress (*Gr.* foot) of time, how it proceeds, 30

Just (*ποτε*) how much time will fill up the share of the hour, And how much the measure of the complete (*τελεσφόρος*) day, And how many days fill the period (*κύκλος*) of the year, And how much length of life a mortal may lengthen out.

SHAKSPEARE, *King Henry VI.* Act ii. Sc. 5.

## XXIV.

Of a truth, the things which hope is wont (*φιλεῖν*) to propose abundantly

In the beginnings (*φρούμιον*) of human plans, These abide not by the assurances of fair-fruit (*καλλίκαρπος*); For in the intricacies (*Gr.* folds) of the inordinately high-raised (*ὑψίζυγος*)

Deeds, necessities hard-to-resist spring up.

As then, by the collection and conflux of sap (*σπός*), knots (*πλοκή*)

Foully harm the pine, sound before,

Hindering it by tortive deviations (*διάστροφος πλάνη*),

So that no more has it ever again (*αὐθις αὖ*) straightened its growth,

So neither, men, hath there sprung up now any new (*νεόγορος*) thing, 10

That thus behind our former (*πάροιθεν*) hopes we

Have been left far, Troy (*next line*) being even on its foundations still,

Though besieged seven years;

For doubtless also all of things done before,

As many as we know inscribed upon tablets,

Trial, hindering them, *so as* to reach not the mark,

Has forced-aside, and perverted (*παραλλάσσω*) by force,

So that not to the stamp of the form (*next line*) which the parent mind gave,

Of the form, *I say*, indistinct and hard to discern, do they correspond (*όμορροθεῖν*).

And why then, princes, such things as now we are busied in (*σπουδάζω*) 20

Are ye ashamed looking on? deeming these things

A reproach to us, when they are even nothing else than (*πλήν*)

The impediments (*ἀμβολή*) from (*gen.*) supreme (*ὁ μέγιστος*) Jupiter, that

He may see among men firm perseverance (*Gr.* to persevere firmly, *ἀπριγδα*),  
 Of which certainly the perfection (*κάλλος*) in the good-will indeed of fortune,  
 It is (*ἐχει*) impossible for those seeking to find out :  
 For both the man who is heartless (*ἀσπλαγχνος*) in nature,  
     and the brave-hearted man,  
 And the fool, and whosoever was possessed (*ἐπήβολος*) of sense (*φρένες*),  
 And those who have learned well, and those of men who have not, and the *dispositions* 29  
 Easily-flexible, and the hard ones, then (*τηγικαῦτα*) somehow All appear to be brothers (*neut.*) and akin.  
 But when a stern and brow-knit (*ξυνωφρυνωμένος*) Countenance showing (*νωμὰν*), the goddess roars like (*σπως*) winter,  
 Then therefore the divine *Power* breathing-out around A certain blast (*φύσημα*), shared-by-all (*κοινὸς*), as with the irresistible (*ἀδήριτος*) might  
 Of a winnowing-fan (*λικμὸς*), parts the light things far-off with its breath :  
 But to whatsoever there is weight and excellence together, this  
 Is-laid-forth (*προκείμαι*) apart, rich in inborn strength.  
 Prince, son-of-Atreus, duly (*ἐναισίμως*) thy godlike (*next line*) seat  
 Reverencing, Nestor will consider (*σκέψομαι*) the words 40  
 Which thou hast spoken last. In misfortune (*τὸ δυστυχεῖν*) Is (*ἐνέναι*) the true trial for men.  
 Knowest thou not, when the sea has been lulled still (*ἀκύμων*), How many idle and very sorry boats  
 Dare to navigate its calm (*εὐήνεμος*) bosom,  
 Partaking (*ξυμμετίσχω*) of the way with the all-magnificent ones ?  
 But if ever the rough Boreas (*Gr.* Boreal roughness) the gentle Thetis has angered, immediately you may look on The uninjured (*ἀκίρατος*) form of the well-benched ship, by force  
 Making-way (*όδοιπορεῖν*) right through (*διαμπάξ*) the liquid billows, 50  
 And bounding aloft (*πεδάρσιος*) between (*next line*) both  
     heaven and  
 The sea, in the manner (*δίκη*) of Pegasus, to speak of.

But the high-boasting one, she that just-now (*ἀρμοῖ*) idly with  
rotten  
Sides dared to imitate lofty manners,  
Where I pray (*δῆ*) is she? where now shall the boat be found?  
Why (*ἀλλ' ἡ γὰρ*), know that she keeps the recesses of  
harbours (*ναύλοχος πτυχὴ*),  
Or surely has become a prey (*θορὰ*) for the god of the sea  
(*πόντιος*).

SHAKSPEARE, *Troilus and Cressida*, Act i. Sc. 3.

## XXV.

Forgive me, maiden, for that (*οὐνέκα*) not meeting a fit-season  
(*καιρὸς*),  
And not having been cautious as to this saying, I have terri-  
fied thee;  
For I knew not at all that I should grieve (*fut. part.*) thy  
mind.—  
But however (*οὖν*) since, in truth, in sorrow (*part.*) thou  
hast chanced  
To see (*part.*) me, straightway the mournful (*πολύστορος*)  
calamity  
Made thee known, *though* thou wast (*part.*) before unknown  
to me.—

I fear lest looking on me thou shouldst hate me (*ἀποστυγεῖν*);  
For I am (*κυρῶ*) one that has announced words (*sing.*) of ill-  
tidings (*κακάγγελος*),—

It was I that erred (*Gr.* I erred) in asking thee (*part.*) these  
things; but thou  
Wast nothing in-the-world (*ποτε*) else than the token of my  
misfortune. 10  
But tell me all; for I was not able then, in my terror  
(*ἐκπλαγέσθα*),  
To learn all the story (*Gr.* all things); but now I could hear  
them willingly (*φθλως*).—

But know thou at least, that they will renew thy sorrow.—  
I will not (*οὐ μὴ*) in any wise (*ποτε*) be overcome by (*γῆσσων*)  
the calamity.  
What was in truth the encounter of the battle? detail it, I  
pray thee (*πέραινε δῆ*).—

XXV. 1. 8. A personal pronoun served in English, by the <sup>8</sup> para-  
beginning a clause, and emphatic, phrasis “it was . . . that . . .”  
may often have the emphasis pre-

Our army indeed, being thoughtless of assault from the enemies,  
 In tents, bordering on the new city,  
 Was occupying a spot ill fortified (*ῳχυρωμένος*) :  
 When about evening twilight (*δειλην ἐσπέραν*), from the oak-  
 woods (*δρυμὸς*),  
 There approached a dust borne up (*αιωρεῖσθαι*) from the  
 ground (*γῆθεν*), 20  
 And the sentries fled, and the camp was filled with  
 Clamour, as (*ἄτε*) the enemy (*gen. abs.*) were already near ;  
 And with difficulty we assembled on horses as quick as pos-  
 sible (*ὡς τάχος*).  
 In this *time* urged on at full speed (*ἀπὸ ῥυτῆρος*),  
 The hostile cavalry through the breast-work of trees (*δεν-  
 δρῆτις ὄρκάνη*)  
 Passes, and quickly the trench that-ran-round (*περιδρομος*)  
 in-a-circle  
 The dauntless chivalry (*"Αρης*) of the enemy leaped over  
 (*διάλλεσθαι*).  
 Inconsiderately however, by their exceeding forwardness,  
 They preceded the remaining multitude of their army,  
 And the foot soldiery (*λεὼς*) had been left-behind a long *way*.  
 Thus unsupported (*μονήρης*) the bold horsemen 31  
 Were following their leader (*σημαντήρ*); and then immediately  
 All our equestrian host speeding-forth (*συθεὶς*)  
 In front, and at the same time from flank (*πλευρόθεν*), them  
 back  
 Drive to the ground (*τόπος*) near the trench :  
 Where at length (*δὴ*) the infantry (*πεζὸς στρατὸς*) having been  
 drawn up, immediately  
 Pretending lances received them fatally (*τλημόνως*),  
 So that they had not *power* any how, forward, nor to the rear  
 (*τούπισω*),  
 To move, shut in on all sides with terrors.  
 Thereupon he that is general of our army 40  
 Crying aloud calls to the commander of the enemy,  
 On *terms on* which it is reasonable for one that had been  
 bravest (*ἀριστεύειν*), and not by feebleness

1. 25. *Τύπος* collectively, for adjective *ἄσκεντος*.  
 "cavalry," is feminine. 1. 42. "It is reasonable," *eikός*  
 1. 28. "Inconsiderately," by the to come into line 43, as the two  
 neuter plural of the corresponding could not be entirely separated.

Of spear had been conquered, to surrender (*ἐκδοῦναι*) the army.  
But he on-the-other-hand, for by the crest and long locks  
He was to be known (*γνωτὸς*), to those broken by the eques-  
trian charge (*δρόμος*),

To his own *men* having given sign (*νεύειν*), himself first in-  
stantly

Urging his generous horse (*ἱππον σῶμα*), the trench  
Leaped over, and they all followed him at speed (*σύδην*).  
And at length the deed was done; for smitten within  
The breast (*plur.*) by a two-edged weapon (*ἀμφήκης δόρυ*), the  
man's horse 50

Himself indeed stands upright, breathing out fury,  
And shot off the rider (*ἀμβάτης*) afar;  
And on high, above him fallen, the strong horse (*ἱππειον  
σθένος*)

Bounds, no more having remembrance of bridles.  
Princess, what trembling seizeth thee as to the knees ?  
It is better that I depart, and pain thee not farther.—

No, I pray thee (*δῆτα*), for I will bear it; therefore tell the  
whole.—

Upon them then, their leader fallen  
Beholding, there falls a dreadful daring of fury :  
And utterly forgetful of their safety, 60  
In manner of lions they raised (*ἔστησα*) a desperate fight;  
And we from anger at their all-venturing boldness,  
Slay them, nor earlier (*πρὶν*) an end of slaughter  
Did we make (*θόηκα*), than (*πρὶν*) that even the last fell.

And where is the dead-body ? this I farther-desire to  
know.—

Maiden, we bare-him forth early;  
Twelve youths (*γῆθεοι*) began the procession, from the army  
Selected according to distinction (*ἀξίωμα*) of high-birth,  
Bearing the corse, and all the army followed-after.  
And a garland of fair (*εὐκαρπος*) laurel rested on the bier  
(*ἐφῆπτο δροίτη*),  
And to this the general himself kindly (*εὐφρόνως*)  
Joined (*ἀρμόζω*) his own victorious (*καλλίνικος*) sword.

1. 49. The first syllable of *ἐπέ-  
πρακτο* may be elided after the long  
final vowel of *δῆ*.

1. 56. Bring together "and" . . .  
"not" into one word, *μηδέ*.

1. 64. "Farther," or in addition,

are often expressed by *πρὸς* or *ἐπὶ*  
in composition with the verb, I  
farther desire, *προσχρήσω*.

1. 65. "Early," by an adjective  
*ἐφός*, agreeing with the object.

And he was not without-share of tears, at least, since  
 Many *were there* among us, who the nobleness of the mind  
 Of him and his gentle manners had known (*μαθών*) ;  
 And *there was* none who did not weep for him, and gladly  
 Would the general have preserved him, but he did not  
 Allow it, for purposely (*θέλων*), they say, he sought death.

*Englished from a Translation, by HERMANN, of SCHILLER's  
 Death of Wallenstein, iv. 10.*

## XXVI.

The dead calls me, he calls me, and with him (*ἐν*) of his  
 followers (*ὄπασιν*)  
 The truly loving trusty-band (*πίστωμα*), as many-as with him  
 Sacrificed themselves, *as* avengers to their dead *chief*,  
 Utterly blame my ungenerous delays.  
 For they not even abandoned him when dead  
 Who ruled them living, and to these things agreed (*αἰνεῖν*)  
 Those, the slow-of-sympathy (*δυσαλγῆς*) ; and shall I then  
 (*εἴτε*) love life ?  
 No, surely. For me too the garland that thy bier  
 Crowns is woven (*perf.*). And what life is pleasant  
 Without love at least ? but I will cast it away, 10  
 Since he lies dead through whom once it was sweet.  
 For formerly (*τὸ πρὸν*), when I found-for-myself thee that  
 lovedst me (*ποθεῖν*),  
 It then was pleasant for me to live, then joyful (*fem.*)  
 I used-to-look-on the golden-rayed light,  
 Looking-forward-to (*προσδοκᾶν*) the two greatest joys.  
 Thou, thou didst stand at the gates of my life,  
 Through which I then was entering (*εἰσαμείβειν*) with doubt-  
 ing (*όκνηρὸς*) foot  
 Quitting my maiden-chambers, and the recesses of the house  
 (*plur.*),  
 And from countless suns brightness was shining forth :  
 And thou wast appearing a propitious divinity, me, somehow  
 beyond 20  
 The dream-resembling days of youthful life,

On the highest peaks of happy existence, ready-to-place  
(στήσων);

And *the feelings* of which, as awakened from sleep, with new  
perception (φρὴν)

I then became-sensible (αισθάνεσθαι), having tasted them  
(γεγενμένη) for the first time (τὰ πρῶτα),

These were truly the happy life of the gods,  
For *then* I first saw thy noble head.

But then came destiny, and mercilessly with cruel hand  
Having grasped thy tender (μαλθακὸς) body most dear *to me*  
Casts it forth an object-of-trampling (πατησμὸς) to the hoofs  
of warlike horses:

Such is the fate of the honourable among men. 30

Let then every one (πᾶς τις) shun to be high-minded.

The awful dispensers (κράντορες) of the fate of mortals are-  
envious,

And unseasonable joy moves the anger of the gods.

We sow the good seed for fortune to rear,

And the end proves *whether* the harvest is joyous or fatal.

Alas! whenever a house is destined (μέλλειν) to fall, consumed,  
Immediately the collected clouds hide the sky,

And the dart of lightning (κεραύνος) issues *even* from the  
clear-sky (εὐδία),

And the earth from beneath sends forth subterraneous (χθό-  
νιος) fire.

And infatuated (οἰστροπλὴξ) joy itself, blinded as to the eyes,  
Dashes the frantic firebrand against the blazing roof. 41

*Re-translated from a Translation, by HERMANN, of SCHILLER's  
Wallenstein, iv. 12.*

## XXVII.

Thou judgest well; therefore God to men,

To different *men*, hath divided (διωρίζω) different offices  
(τέλος),

Ever turning them endeavouring to motion (*infin. pass. of*  
*κινεῖν*),

I. 36. φῦ, to be prefixed to the compound of *βάλλειν* with *εν*, fol-  
line, forming no part of it.

I. 41. "Dashes against," by a

Having assigned (*θεῖς*) them obedience as a certain mark and end.

This one may see in the labouring bees,  
Which of-a-truth (*δῆ*), nourishing *themselves* according to a certain law of nature,

Carefully (*εὖ*) persuade their numerous host to regulate itself (*κοσμῆσαι*),

For they have a king, and classes (*γένος*) of officers.

Some then, within, the well-regulated (*εὔκοσμος*) commonwealth

Administer (*νέμειν*) as dispensers-of-justice (*δικασπόλος*) : the merchandises 10

Others as merchants toil-at abroad :

Others, as soldiers (*Gr.* spear-bearers), thoroughly-armed as to their bodies,

Prey-upon (*λήζεσθαι*) the soft flowers of summer with their stings,

And bearing off the spoil, on joyous feet

Approach the royal tent of their commander,

And he in-his-turn (*αὖ*), busied about (*ἀμφέπων*) supreme (*μέγιστος*) government (*τυραννίς*),

Oversees the workmen, in their dwellings golden

Roofs moulding out, not without songs ;

And the soberer citizens in-their-turn the honey

Kneading, and the labourers, the poor (*ἀχρήματος*), 20

Laying down their heavy burthen in the narrow gates,

And with a surly injunction (*κέλευσμα*) the stern-eyed

Censor (*κολαστής*) handing over to pale executioners (*δήμιος*)

The slothful drone (*κηφήν*). From which things I am taught the following things :

That many things harmoniously (*συμφώνως*) tending (*φέρειν*) to the same end

May conspire (*ξυμπεσεῖν*) in opposite manners,

As shot from many hands, many

Arrows are aimed (*στοχάζομαι*) well at one mark (*gen.*) ;

As many ways lead (*φέρω*) to one city,

And many rivers to the common salt-water of the sea, 30

And many lines to the same centre of the circle ;

So countless actions once set-in-motion (*κινεῖν*) to the same,

XXVII. 1. 5. "One may see," l. 8. "They have," *Gr.* "there is  
*Gr.* "it is possible to see," *ἔστιν ιδεῖν.* to them."

To *the same*, I say, end tending (*βαίνειν*), may safely prosper.  
 Then come on, king; do thou indeed, going to Gallia,  
 And having divided carefully four parts of thy Bretanni,  
 Make-war (*στρατηλατεῖν*, *aor.*) against Gallia, having one *part*,  
 With which thou shalt have all the land utterly-shaken  
 (*ἐκπλήσσω*).

And if to us here not-even thrice as much force (*στόλος*)  
 Fully-suffice to repel the wild-beast from the gates,  
 Let us now (*ἡδη*) be worried (*ἐπιθῶνσεσθαι*), and from this  
 land

Let the name of valour and of good-counsel be lost.

SHAKESPEARE, *King Henry V.* i. 2.

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1824. MEDAL.

**ARVIRAGUS.** —THANKS, good youth!  
 Safe hast thou brought me to that holy spot  
 Where I did wish to die. Support me still.  
 Oh, I am sick to death. Yet one step more:  
 Now lay me gently down. I would drag out  
 This life, though at some cost of throbs and pangs,  
 Just long enough to claim my father's blessing,  
 And sigh my last breath in my sister's arms.  
 And here she kneels, poor maid! all dumb with grief.  
 Restraine thy sorrow, gentlest Evelina:  
 True, thou dost see me bleed: I bleed to death.  
**Ev.** Sayest thou to death! O Gods! the barbed shaft  
 Is buried in his breast. Yes, he must die;  
 And I alas! am doom'd to see him die.  
 Where are your healing arts, med'cinal herbs,  
 Ye holy men, your wonder-working spells?  
 Pluck me but out this shaft, staunch but this blood,  
 And I will call down blessings on your heads  
 With such a fervency—

## 1825. CLASS. TRIPoS.

A. Who is this that cometh from Idume ?  
 With garments deeply dyed from Botsra ?  
 This, that is magnificent in his apparel ;  
 Marching on in the greatness of his strength ?

B. I, who publish righteousness and am mighty to save.

A. Wherefore is thine apparel red ?  
 And thy garments, as of one that treadeth the wine-press ?

B. I have trodden the vat alone ;  
 And of the people there was not a man with me.  
 I trod them in mine anger,  
 And their life-blood was sprinkled upon my garments.  
 For the day of vengeance was in my heart,  
 And the year of my redeemed was come.  
 I looked, and there was none to help :  
 Therefore mine own arm wrought salvation for me,  
 And mine indignation sustained me.

A. Strengthen ye the feeble hands,  
 And confirm ye the tottering knees.  
 Say ye to the faint-hearted : Be ye strong ;  
 Fear ye not ; behold your God !  
 He himself will come and deliver you.  
 Then shall be unclosed the eyes of the blind ;  
 The ears of the deaf shall be opened ;  
 Then shall the lame bound as a hart,  
 And the tongue of the dumb shall sing.  
 For in the wilderness shall burst forth waters,  
 And torrents in the desert ;  
 And in the haunt of the dragon shall spring forth  
 The grass with the reed and the bulrush.

## 1826.

*To be translated into Greek Iambic Trimeters.*

TER. EUNUCH. II. 2. GNATHO, PARMENO.

Dii immortales . . . . . insanos facit.

## 1827.—IAMBICS.

GLAMIS thou art, and Cawdor, and shalt be  
 What thou art promised. Yet I do fear thy nature

It is too full of the milk of human kindness  
 To catch the nearest way. Thou wouldest be great,  
 Art not without ambition; but without [highly,  
 The illness that should attend it. What thou wouldest  
 That thou wouldest holily: wouldest not play false, [mis,  
 And yet wouldest wrongly win; thou'dst have, great Gla-  
 That which cries: Thus thou must do if thou have it;  
 And that, which rather thou dost fear to do,  
 Than wishest to be undone. Hie thee hither,  
 That I may pour my spirits in thine ear,  
 And chastise, with the valour of my tongue,  
 All that impedes thee from the golden round,  
 Which fate and metaphysical aid doth teem  
 To have thee crowned withal.

1828.

CALP. WHAT mean you, Cæsar? Think you to walk forth?  
 You shall not stir out of your house to-day.  
 Cæs. Cæsar shall forth: the things that threatened me,  
 Ne'er looked but on my back: when they shall see  
 The face of Cæsar, they are vanished.  
 CALP. Cæsar, I never stood on ceremonies,  
 Yet now they fright me. There is own within,  
 Besides the things that we have heard and seen,  
 Recounts most horrid sights seen by the watch.  
 A lioness hath whelped in the street,  
 And graves have yawned and yelded up their dead:  
 Fierce fiery warriors fight upon the clouds,  
 In ranks, and squadrons, and right form of war,  
 Which drizzled blood upon the Capitol:  
 The noise of battle hurtled in the air;  
 Horses did neigh, and dying men did groan;  
 And ghosts did shriek and squeal about the streets.  
 O Cæsar! these things are beyond all use,  
 And I do fear them. Cæs. What can be avoided,  
 Whose end is purposed by the mighty gods?  
 Yet Cæsar shall go forth; for these predictions  
 Are to the world in general as to Cæsar.

**CALP.** When beggars die, there are no comets seen :

The heavens themselves blaze forth the death of princes.

**CES.** Cowards die many times before their deaths :

The valiant never taste of death but once.

Of all the wonders that I yet have heard,

It seems to me most strange that men should fear ;

Seeing that death, a necessary end,

Will come, when it will come.

1829.

**OSMYN.** My life, my health, my liberty, my all,

How shall I welcome thee to this sad place ?

How speak to thee the words of joy and transport ?

How run into thine arms, withheld by fetters ?

Or take thee into mine, while I'm thus manacled

And pinioned like a thief or murderer ?

Shall I not hurt and bruise thy tender body,

And stain thy bosom with the rust of these

Rude irons ? Must I meet thee thus, Almeria ?

**ALM.** Thus, thus : we parted thus to meet again.

Thou told'st me thou wouldest think how we might meet

To part no more. Now we will part no more,

For these thy chains, or death, shall join us ever.

**Osm.** Hard means to ratify that word ! O cruelty !

That ever I should think beholding thee

A torture ! Yet such is the bleeding anguish

Of my heart, to see thy sufferings, O heaven !

That I could almost turn my eyes away,

Or wish thee from my sight.

**ALM.** O say not so,

Though 'tis because thou lov'st me. Do not say,

On any terms, that thou dost wish me from thee.

No, no ! 'tis better thus, that we together

Feed on each other's heart ; devour our woes

With mutual appetite ; and, mingling in

One cup the common stream of both our eyes,

Drink bitter draughts, with never-slaking thirst.

Thus better than for any cause to part.

What dost thou think ? Look not so tenderly

Upon me: speak, and take me in thy arms:  
 Thou canst not. Thy poor arms are bound, and strive  
 In vain with the remorseless chains, which gnaw  
 And eat into thy flesh, fest'ring thy limbs  
 With rankling rust.

1830.

LET it be so—Thy truth then be thy dower;  
 For by the sacred radiance of the sun,  
 The mysteries of Hecate, and the night;  
 By all the operations of the orbs,  
 From whom we do exist, and cease to be;  
 Here I disclaim all my paternal care,  
 Propinquity, and property of blood;  
 And as a stranger to my heart and me  
 Hold thee, from this, for ever. The barbarous Scythian  
 Or he that makes his generation messes  
 To gorge his appetite, shall to my bosom  
 Be as well neighboured, pitied, and relieved,  
 As thou my sometime daughter.

1831.

He was a man most like to virtue: in all  
 And every action, nearer to the gods  
 Than men, in nature: of a body as fair  
 As was his mind; and no less reverend  
 In face than fame; he could so use his state,  
 Tempering his greatness with his gravity,  
 As it avoided all self-love in him,  
 And spake in others. What his funerals lacked  
 In images and pomp, they had supplied  
 With honourable sorrow, soldiers' sadness;  
 A kind of silent mourning, such as men  
 Who know no tears but from their captives use  
 To shew in so great losses. I am sure

He was too great for us ; and that they knew  
 Who did remove him hence. When men grow past  
 Honour'd and loved, there is a trick in state,  
 Which jealous princes never fail to use,  
 How to decline that growth, with fair pretext,  
 And honourable colours of employment,  
 Either by embassy, the wars, or such,  
 To shift them forth into another air,  
 Where they may purge and lessen. So was he ;  
 And had his seconds there sent by Tiberius  
 And his more subtle dam, to discontent him,  
 To breed and cherish mutinies ; detract  
 His greatest actions ; give audacious check  
 To his commands ; and work to put him out  
 In open act of treason. All which snares,  
 When his wise cares prevented, a fine poison  
 Was thought on, to mature their practices.

1832.

O HAUNT his midnight dreams, black Nemesis !  
 Whom, self-conceiving, in the inmost depths  
 Of Chaos, blackest night, long-labouring, bore,  
 When the stern Destinies, her elder brood,  
 And shapeless Death, from that more monstrous birth  
 Leaped shuddering. Haunt his slumbers, Nemesis !  
 Scorch with the fires of Phlegethon his heart,  
 Till helpless, hopeless, heaven-abandoned wretch,  
 He, too, shall seek, beneath the unfathomed deep,  
 To hide him from thy fury. How the sea  
 Far distant glitters, as the sunbeams smile  
 And gaily wanton o'er its heaving breast !  
 Phœbus shines forth, nor wears one cloud to mourn  
 His votary's sorrows. God of day, shine on !  
 By men despised, forsaken by the gods,  
 I supplicate no more. How many a day,  
 O pleasant Lesbos, in thy secret streams  
 Delighted have I plunged, from the hot sun  
 Screened by the o'erarching grove's delightful shade,  
 And pillow'd on the waters : Now the waves

Shall chill me to repose. Tremendous height!  
 Scarce to the brink will these rebellious limbs  
 Support me. Hark! how the rude deep below  
 Roars round the rugged base, as if it called  
 Its long reluctant victim! I will come.  
 One leap, and all is over. The deep rest  
 Of death, or tranquil Apathy's dead calm,  
 Welcome alike to me. Away, vain fears!

1833.

I do believe that violent hands were laid  
 Upon the life of this thrice-famed duke.  
 See how the blood is settled in his face!  
 Oft have I seen a timely-parted ghost,  
 Of ashy semblance, meagre, pale, and bloodless,  
 Being all descended to the labouring heart;  
 Who, in the conflict that it holds with death,  
 Attracts the same for aidance 'gainst the enemy;  
 Which with the heart there cools, and ne'er returneth  
 To blush and beautify the cheek again.  
 But see! his face is black, and full of blood;  
 His eyeballs farther out than when he lived,  
 Staring full ghastly, like a strangled man;  
 His hair upreared, his nostrils stretched with struggling,  
 His hands abroad displayed, as one that grasped  
 And tugged for life, and was by strength subdued.  
 Look! on the sheets his hair, you see, is sticking;  
 His well-proportioned beard made rough and rugged,  
 Like to the summer's corn by tempest lodged.  
 It cannot be, but he was murdered here:  
 The least of all these signs were probable.

1834.

WHAT greedy lust in royal seat to reign  
 Hath reft all care of gods and eke of men;  
 And cruel hate, wrath, treason, and disdain

Within the ambitious breast are lodged ! then  
 Behold how mischief wide herself displays,  
 And with the brother's hand the brother slays.  
 When blood thus shed doth stain this heaven's face  
 Crying to Jove for vengeance of the deed,  
 The mighty god e'en moveth from his place,  
 His wrath to wreak ; then sends he forth with speed  
 The dreadful Furies, daughters of the night,  
 With serpents girt, carrying the whip of ire,  
 With hair of stinging snakes, and shining bright  
 With flames and blood and with a brand of fire :  
 These, for revenge of wretched murder done,  
 Do cause the mother kill her only son.  
 Blood asketh blood, and death must death requite :  
 Jove, by his just and everlasting doom,  
 Justly hath ever so requited it.  
 This times before record, and times to come  
 Shall find it true ; and so doth present proof  
 Present before our eyes for our behoof.  
 O happy wight, that suffers not the snare  
 Of murderous mind to tangle him in blood !  
 And happy he that can in time beware  
 By others' harms, and turn it to his good !  
 But woe to him that, fearing not to offend,  
 Doth serve his lust, and will not see the end !

## 1835. HENRY V. TO CHIEF JUSTICE.

KING. You all look strangely on me : and you most :  
 You are, I think, assured I love you not.  
 CH. JUST. I am assured, if I be measured rightly,  
 Your Majesty has no just cause to hate me,  
 KING. No ! How might a prince of my great hopes forget  
 So great indignities you laid on me ?  
 What ! rate, rebuke, and roughly send to prison  
 The immediate heir of England. Was this easy ?  
 May this be washed in Lethe and forgotten ?  
 CH. JUST. I then did use the person of your father ;  
 The image of his power lay then in me ;

And in the administration of his law,  
 Whiles I was busy for the commonwealth,  
 Your Highness pleased to forget my place—  
 The majesty and power of law and justice—  
 The image of the king whom I presented—  
 And struck me in my very seat of judgment.  
 Whereon, as an offender to your father,  
 I gave bold way to my authority,  
 And did commit you. If the deed were ill,  
 Be you contented, wearing now the garland,  
 To have a son set your decrees at nought;  
 To pluck down justice from your awful bench;  
 To trip the course of law, and blunt the sword,  
 That guards the peace and safety of your person  
 Nay, more; to spurn at your most royal image,  
 And mock your workings in a second body.

1836.

BUT give me leave to offer to your memory  
 Another service, and reduce your thoughts  
 To Aulis, when our army shipped, and big  
 With our desires for Troy, for want of wind  
 Were locked in the Eubœan bay at anchor:  
 When the oracle, consulted, gave no hope  
 Of the least breath of heaven or gentle gale  
 To be expected, till Diana's anger  
 Was first appeased by Iphigenia's blood.  
 I melt with the remembrance, and I could  
 Accuse my faith; but that the public interest  
 And all your honours armed me to persuade  
 Nature against the stream of her own happiness.  
 There stands the tear-drowned father, Agamemnon:  
 Ask his vexed soul, and let me beg his pardon,  
 How I did work upon his murmuring heart,  
 Divided 'twixt a father and his country,  
 To give his child up to the bleeding altar;  
 Whose drops, too precious to enrich the earth,  
 The goddess hid within a cloud, drank up,  
 And snatched her soul; whose brighter substance made

One of the fairest stars that deck yon canopy.  
 Had Ajax been employed to have wrought Atrides,  
 When he was angry with the gods, to have given  
 His only pledge, his loved Iphigenia,  
 Up to the fatal knife, our Grecian fleet  
 Had by this time been rotted in the bay ;  
 And we, by a dishonourable return,  
 Been wounded in our fame to after ages.

## 1837.

A. Ho ! Helicanus. B. Calls my gracious lord ?  
 A. Thou art a grave and noble counsellor,  
 Most wise in general : tell me, if thou canst,  
 What this maid is, or what is like to be,  
 That thus hath made me weep. B. I know not : but  
 Here is the regent, Sir, of Mitylene  
 Speaks nobly of her. C. She would never tell  
 Her parentage : being demanded that,  
 She would sit still, and weep.

A. O Helicanus, strike me, honoured Sir ;  
 Give me a gash ; put me to present pain ;  
 Lest this great sea of joys rushing upon me  
 O'erbear the shores of my mortality,  
 And drown me with their sweetness. O come hither,  
 Thou that beget'st him that did thee beget ;  
 Thou that wast born at sea, buried at Tharsus,  
 And found at sea again. O Helicanus !  
 Down on thy knees ; thank the holy gods as loud  
 As thunder threatens us. This is Marina.  
 What was thy mother's name ? Tell me but that,  
 For truth can never be confirmed enough,  
 Though doubts did ever sleep.

## 1838.

You might have lived in servitude or exile,  
 Or safe at Rome, depending on the great ones,  
 But that you thought those things unfit for men ;

And in that thought you then were valiant.  
 For no man ever yet changed peace for war,  
 But that he meant to conquer. Hold that purpose.  
 There's more necessity you should be such  
 In fighting for yourselves, than they for others.  
 He's base that trusts his feet, whose hands are armed.  
 Methinks I see death and the furies waiting  
 What we will do, and all the heaven at leisure  
 For the great spectacle. Draw, then, your swords;  
 And if our destiny envy our virtue  
 The honour of the day, yet let us care  
 To sell ourselves at such a price as may  
 Undo the world to buy us.

1839.

—NAY, said I not—  
 And if I said it not, I say it now—  
 I'll follow thee through sunshine and through storm;  
 I will be with thee in thy weal and woe;  
 In thy afflictions, should they fall upon thee;  
 In thy temptations, when bad men beset thee;  
 In all the perils which now press around thee;  
 And, should they crush thee, in the hour of death.  
 If thy ambition, late aroused, was that  
 Which pushed thee on this perilous adventure,  
 Then I will be ambitious too: if not,  
 And it was thy ill fortune drove thee to it,  
 Then I will be unfortunate no less.  
 I will resemble thee in that and all things  
 Wherein a woman may: grave will I be  
 And thoughtful, for already it is gone—  
 The boon that nature gave me at my birth—  
 My own original gaiety of heart.  
 All I will part with to partake thy cares,  
 Let but thy love my lesser cares outlast.

1840.

YE eldest gods,  
Who, mindful of the empire which ye held  
Over dim Chaos, keep revengeful watch  
On falling nations, and on kingly lines  
Destin'd to sink for ever; ye who shed  
Into the passions of earth's giant brood  
And their fierce usages the sense of justice:  
Who clothe the fated battlements of tyranny  
With blackness as a funeral pall, and breathe  
Through the proud halls of time-emboldened guilt  
Portents of ruin, hear me! In your presence,  
For now I feel ye nigh, I dedicate  
This arm to the destruction of the king  
And of his race! O keep me pitiless;  
Expel all human weakness from my frame,  
That this keen weapon shake not when his heart  
Should feel its point; and if he has a child  
Whose blood is needful to the sacrifice  
My country asks, harden my soul to shed it!

1841.

HAD it pleased Heaven  
To try me with affliction; had he rained  
All kind of sores, and shames, on my bare head;  
Steeped me in poverty to the very lips;  
Given to captivity me and my utmost hopes;  
I should have found in some place of my soul  
A drop of patience: but, alas! to make me  
A fixed figure, for the time of scorn  
To point his slow unmoving finger at,  
O! O!  
Yet I could bear that too; well, very well:  
But there, where I have garnered up my heart;  
Where either I must live, or bear no life;

The fountain from the which my current runs,  
 Or else dries up; to be discarded thence!  
 Turn thy complexion there!  
 Patience, thou young and rose-lipped cherubin:  
 Aye, there, look grim as hell!

## 1842.

THEN fare ye well, ye citizens of Ghent!  
 This is the last time you will see me here,  
 Unless God prosper me past human hope.  
 I thank you for the dutiful demeanour  
 Which never once in any of you all  
 Have I found wanting, though severely tried,  
 When discipline might seem without reward.  
 Fortune has not been kind to me, good friends;  
 But let not that deprive me of your loves,  
 Or of your good report. Be this the word;  
 My rule was brief, calamitous—but just.  
 No glory which a prosperous fortune gilds,  
 If shorn of this addition, could suffice  
 To lift my heart so high as it is now.  
 This is the joy which in my soul is strong,  
 That there is not a man among you all,  
 Who can reproach me that I used my power  
 To do him an injustice.

## 1843.

O VENERABLE synod, whose decrees  
 Have called us forth, to vanquish, or to die,  
 Thrice hail! Whate'er by valour we obtain  
 Your wisdom must preserve. With piercing eyes  
 ch Grecian state contemplate, and discern  
 'ir various tempers. Animate the cold,  
 I watch the faithless: some there are, betray

Themselves and Greece ; their perfidy prevent,  
Or call them back to honour. Let us all  
Be linked in sacred union, and the Greeks  
Shall stand the world's whole multitude in arms.  
If for the spoil which Paris bore to Troy,  
A thousand barks the Hellespont o'erspread ;  
Shall not again confederated Greece  
Be roused to battle, and to freedom give  
What once she gave to fame ? Behold, we haste  
To stop the invading tyrant. Till we bleed,  
He shall not pour his millions on your plains.  
But as the gods conceal how long our strength  
May stand unconquered, or how soon must fall,  
Waste not a moment, till consenting Greece  
Range all her freeborn numbers in the field.

1844.

BUT let us not with melancholy thoughts  
Poison the enjoyment of an hour so fair.  
See how those cottages begirt with green  
Gleam in the radiance of the setting sun !  
His orb is disappearing ; day is done ;  
Yet he hastes on, and calls to birth new life.  
Alas ! why can I not on pinions spurn the ground,  
And still pursuing, still be left behind him ?  
Then at my feet should I entranced behold  
Evening's eternal stillness wrap the world ;  
Fired every summit, every vale at rest,  
Each stream of silver flow with waves of gold.  
No deep ravines, no rugged mountain top  
Would interrupt me in my god-like flight.  
Even now the sea with all his sunlit bays  
Unrolls his depths before my wondering eyes.  
But lo ! at length he seems to sink away ;  
Yet a new impulse is awakened in me,  
I hasten on to drink perpetual light,  
The day before me and the night behind,

The heavens above me, and the waves beneath.  
 'Tis but a glorious vision—he is gone—  
 Oh that this gross material has no wings  
 To follow the pure spirit as it flies ;  
 Yet there is something resident within us  
 Prompts all our feelings, lifts them to the skies,  
 Whene'er the lark, lost in the boundless blue,  
 Pours forth his streams of quivering melody,  
 Or soars the eagle o'er the mountain pines,  
 Poised on the breadth of his almighty wings,  
 Or o'er the widespread plains, o'er ocean's bed  
 The grey-plumed heron slowly sails towards home.

1845.

I do entreat you, go not, noble guests ;  
 What although tyranny and impious hate  
 Stand sheltered by a father's hoary hair ?  
 What if 'tis he who clothed us in these limbs  
 Who tortures them and triumphs ? What if we,  
 The desolate and the dead, were his own flesh,  
 His children and his wife, whom he is bound  
 To love and shelter ? Shall we therefore find  
 No refuge in this merciless wide world ?  
 O think what deep wrongs must have blotted out  
 First love, then reverence, in a child's prone mind,  
 Till it thus vanquish shame and fear ! O think !  
 I have borne much, and kissed the sacred hand  
 Which crushed us to the earth, and thought it's stroke  
 Was perhaps but some paternal chastisement !  
 Have excused much, doubted, and when no doubt  
 Remained, have sought by patience, love, and tears  
 To soften him ; and when this could not be,  
 I have knelt down through the long sleepless nights  
 And lifted up to God, the Father of all,  
 Passionate prayers ; and when these were not heard,  
 I have still borne—until I meet you here,  
 Princes and kinsmen, at this hideous feast

Given at my brothers' deaths. Two yet remain,  
His wife remains and I, whom if ye save not,  
Ye soon may share such merriment again  
As fathers make over their children's graves.

1846.

HAVE I a tongue to doom my brother's death,  
And shall that tongue give pardon to a slave ?  
My brother killed no man : his fault was thought,  
And yet his punishment was bitter death.  
Who sued to me for him ? who, in my wrath,  
Kneeled at my feet, and bade me be advised ?  
Who spoke of brotherhood, who spoke of love ?  
Who told me how the poor soul did forsake  
The mighty Warwick and did fight for me ?  
Who told me, in the field at Tewkesbury  
When Oxford had me down, he rescued me,  
And said, Dear brother live, and be a king ?  
Who told me when we both lay on the field,  
Frozen almost to death, how he did lap me  
Even in his garments, and did give himself  
All thin and naked to the numb-cold night ?  
All this from my remembrance brutish wrath  
Sinfully plucked, and not a man of you  
Had so much grace to put it in my mind.  
But when your carters or your waiting vassals  
Have done a drunken slaughter, and defaced  
The precious image of our dear Redeemer,  
You straight are on your knees for pardon, pardon ;  
And I unjustly too must grant it you :  
But for my brother not a man would speak ;  
Nor I (ungracious) speak unto myself  
For him, poor soul. The proudest of you all  
Have been beholden to him in his life :  
Yet none of you would once plead for his life.  
O God ! I fear thy justice will take hold  
On me and you and mine and yours for this.

1847.

A. TIME, since Man first drew breath, has never moved  
With such a weight upon his wings as now;  
But they will soon be lightened.  
B. Aye, look up,  
Cast round you your mind's eye, and you will learn  
Fortitude is the child of Enterprise :  
Great actions move our admiration, chiefly  
Because they carry in themselves an earnest  
That we can suffer greatly. B. Very true.

A. Action is transitory—a step, a blow,  
The motion of a muscle—this way or that—  
'Tis done, and in the after vacancy  
We wonder at ourselves like men betrayed :  
Suffering is permanent, obscure, and dark,  
And shares the nature of infinity.

B. Truth—and I feel it. A. What! if you had bid  
Eternal farewell to unmixed joy  
And the light dancing of the thoughtless heart?  
It is the toy of fools, and little fit  
For such a world as this. The wise abjure  
All thoughts whose idle composition lives  
In the entire forgetfulness of pain.  
I see I have disturbed you. B. By no means.

A. Compassion! Pity! Pride can do without them.  
And what if you should never know them more?  
He is a puny soul who, feeling pain,  
Finds ease because another feels it too.

THRICE vanquished on the battle plain,  
 Thy followers slaughtered, fled, or ta'en;  
 A hunted wanderer on the wild;  
 On foreign shores a man exiled;  
 Disowned, deserted, and distressed;  
 I bless thee, and thou shalt be blessed:  
 Blessed in the hall and in the field,  
 Under the mantle as the shield;  
 Avenger of thy country's shame,  
 Restorer of her injured fame;  
 Blessed in thy sceptre and thy sword  
 Be Bruce, fair Scotland's rightful lord;  
 Blessed in thy deeds and in thy fame,  
 What lengthened honours wait thy name!  
 In distant ages, sire to son  
 Shall tell thy tale of freedom won:  
 And teach his infants in the use  
 Of earliest speech to falter 'Bruce.'  
 Go, then, triumphant! sweep along  
 Thy course, the theme of many a song!  
 The Power, whose dictates swell my breast,  
 Hath blessed thee, and thou shalt be blessed.  
 Enough: my short-lived strength decays,  
 And sinks the momentary blaze.  
 Brethren, our errand here is o'er;  
 Our task discharged; Unmoor, unmoor.

SWINTON. I do not say the field will thus be won:  
 The English host is numerous, brave, and loyal;  
 Their monarch most accomplished in war's art,  
 Skilled, resolute, and wary—

REGENT. And if your scheme secure not victory,  
 What does it promise us?

SWINTON. Thus much at least—  
 Darkling we shall not die: the peasant's shaft,  
 Loosened perhaps without an aim or purpose,  
 Shall not drink up the life-blood we derive  
 From those famed ancestors, who made their breasts  
 This frontier's barrier for a thousand years.  
 We'll meet these Southrons bravely hand to hand,

And eye to eye, and weapon against weapon.  
 Each man who falls shall see the foe who strikes him.  
 While our good blades are faithful to the hilts,  
 And our good hands to these good blades are faithful,  
 Blow shall meet blow, and none fall unavenged :  
 We shall not bleed alone.

**SERAPION.** PORTENTS and prodigies are grown so frequent,  
 That they have lost their name. Our fruitful Nile  
 Flow'd ere the wonted season, with a torrent  
 So unexpected, and so wondrous fierce,  
 That the wild deluge overtook the haste  
 Ev'n of the hinds that watch'd it. Men and beasts  
 Were borne above the tops of trees, that grew  
 On th' utmost margin of the water-mark.  
 Then, with so swift an ebb, the flood drove backward,  
 It slipp'd from underneath the scaly herd :  
 Here monstrous Phocæ panted on the shore ;  
 Forsaken dolphins there, with their broad tails,  
 Lay lashing the departing waves : hard by them,  
 Sea-horses flound'ring in the slimy mud,  
 Toss'd up their heads, and dash'd the ouze about them.

**MYR.** Avert these omens, Heaven,

**SEB.** Last night, between the hours of twelve and one,  
 In a lone aisle o' the temple while I walk'd,  
 A whirlwind rose, that with a violent blast  
 Shook all the dome : the doors around me clapp'd :  
 The iron wicket, that defends the vault,  
 Where the long race of Ptolemies is laid,  
 Burst open, and disclosed the mighty dead.  
 From out each monument, in order placed,  
 An armed ghost starts up ; the boy-king last  
 Rear'd his inglorious head. A peal of groans  
 Then follow'd, and a lamentable voice  
 Cried, Egypt is no more ! My blood ran back,  
 My shaking knees against each other knock'd ;  
 On the cold pavement down I fell entranced,  
 And so unfinish'd left the horrid scene.

ANT. THEY tell me, 'tis my birth-day, and I'll keep it  
 With double pomp of sadness:  
 'Tis what the day deserves, which gave me breath.  
 Why was I raised the meteor of the world,  
 Hung in the skies, and blazing as I travell'd,  
 Till all my fires were spent, and then cast downward  
 To be trod out by Cæsar?

VENT. On my soul  
 'Tis mournful, wondrous mournful!

ANT. Count thy gains.  
 Now, Antony, wouldst thou be born for this?  
 Glutton of fortune, thy devouring youth  
 Has starved thy wanting age.

VENT. How sorrow shakes him!  
 So now the tempest tears him up by th' roots,  
 And on the ground extends the noble ruin.

ANT. Lie there, thou shadow of an emperor;  
 The place thou presest on thy mother earth  
 Is all thy empire now: now it contains thee;  
 Some few days hence, and then 'twill be too large,  
 When thou'rt contracted in thy narrow urn,  
 Shrunk to a few cold ashes; then Octavia,  
 (For Cleopatra will not live to see it,) Octavia then will have thee all her own,  
 And bear thee in her widow'd hand to Cæsar.  
 Give me some music; look that it be sad.  
 I'll soothe my melancholy, till I swell,  
 And burst myself with sighing.—  
 'Tis somewhat to my humour. Stay, I fancy  
 I'm now turn'd wild, a commoner of nature;  
 Of all forsaken, and forsaking all,  
 Live in a shady forest's sylvan scene,  
 Stretch'd at my length beneath some blasted oak,  
 I lean my head upon the mossy bark,  
 And look just of a piece, as I grew from it:  
 My uncombed locks, matted like mistletoe,  
 Hang o'er my hoary face; a murmur'ring brook  
 Runs at my foot—

**ANT.** To clear herself

From sending him no aid, she came from Egypt,  
 Her galley down the silver Cydnos row'd,  
 The tackling silk, the streamers waved with gold,  
 The gentle winds were lodged in purple sails ;  
 Her nymphs, like Nereids, round her couch were placed ;  
 Where she, another sea-born Venus, lay.

**DOL.** No more ! I would not hear it !

**ANT.** Oh, you must !

She lay, and lean'd her cheek upon her hand,  
 And cast a look so languishingly sweet,  
 As if, secure of all beholders' hearts,  
 Neglecting she could take them ! Boys like Cupids  
 Stood fanning, with their painted wings, the winds  
 That play'd about her face : but if she smiled,  
 A darting glory seemed to blaze abroad :  
 That men's desiring eyes were never wearied,  
 But hung upon the object ! To soft flutes  
 The silver oars kept time ; and while they play'd,  
 The hearing gave new pleasure to the sight,  
 And both to thought. 'Twas Heaven, or somewhat more !  
 For she so charm'd all hearts, that gazing crowds  
 Stood panting on the shore, and wanted breath  
 To give their welcome voice :  
 Then, Dolabella, where was then thy soul ?  
 Was not thy fury quite disarm'd with wonder ?  
 To whisper in my ear, " Oh, tell her not  
 That I accused her of my brother's death ! "

**HAIL** to the sun ! from whose returning light  
 The cheerful soldier's arms new lustre take,  
 To deck the pomp of battle. Oh, my friends !  
 Was ever such a glorious face of war ?  
 See, from this height, how all Galatia's plains  
 With nations numberless are cover'd o'er ;  
 Who, like a deluge, hide the face of earth,  
 And leave no object in the vast horizon,  
 But glittering arms, and skies. Our Asian world,  
 From this important day expects a lord ;  
 This day they hope an end of all their woes,

Of tyranny, of bondage, and oppression,  
 From our victorious emp'ror Tamerlane.  
 Well has our holy Allah mark'd him out,  
 The scourge of lawless pride and dire ambition,  
 The great avenger of the groaning world :  
 Well has he worn the sacred cause of justice  
 Upon his prosperous sword. Approving Heaven  
 Still crown'd the righteous warrior with success ;  
 As if it said, Go forth, and be my champion,  
 Thou, most like me of all my works below.  
 No lust of rule, the common vice of kings,  
 No furious zeal, inspir'd by hot-brain'd priests,  
 Ill hid beneath religion's specious name,  
 E'er drew his temperate courage to the field :  
 But to redress an injur'd people's wrongs,  
 To save the weak one from the strong oppressor,  
 Is all his end of war. And when he draws  
 The sword to punish, like relenting Heaven,  
 He seems unwilling to deface his kind.  
 So rich his soul in every virtuous grace,  
 That, had not nature made him great by birth,  
 Yet all the brave had sought him for their friend.

**Clyt.** Your father, Philip—I have seen him march,  
 And fought beneath his dreadful banner, where  
 The boldest at this table would have trembled.  
 Nay, frown not, Sir ; you cannot look me dead.  
 When Greeks join'd Greeks, then was the tug of war  
 Why should I fear to speak a bolder truth  
 Than e'er the lying priests of Ammon told you ?  
 Philip fought men—but Alexander women.

**Alex.** All envy, spite and envy, by the gods !  
 Is then my glory come to this at last—  
 To conquer women ! Nay, he said the stoutest,  
 The stoutest here, would tremble at his dangers.  
 In all the sickness, all the wounds, I bore,  
 When from my reins the javelin's head was cut,  
 Did I once tremble ? Oh, the cursed falsehood !  
 Did I once shake or groan, or act beneath  
 The dauntless resolution of a king ?

**Lys.** Wine has transported him.

ALEX. No ; 'tis mere malice.

I was a woman too, at Oxydrace,  
When, planting on the walls a scaling-ladder,  
I mounted, spite of showers of stones, bars, arrows,  
And all the lumber which they thunder'd down.  
When you beneath cried out, and spread your arms,  
That I should leap among you—did I so ?

Lys. Dread Sir ! the old man knows not what he says.

ALEX. Was I a woman, when, like Mercury,

I leap'd the walls and flew amidst the foe,  
And, like a baited lion, dyed myself  
All over in the blood of those bold hunters ;  
Till, spent with toil, I battled on my knees,  
Pluck'd forth the darts that made my shield a forest,  
And hurl'd 'em back with most unconquered fury ;  
Then, shining in my arms, I sunn'd the field,  
Moved, spoke, and fought, and was myself a war ?

CLYT. 'Twas all bravado ; for, before you leap'd

You saw that I had burst the gates asunder.

ALEX. Oh, that thou wert but once more young and vigorous !

That I might strike thee prostrate to the earth,  
For this audacious lie, thou feeble dotard !

CLYT. I know the reason why you use me thus :

I saved you from the sword of bold Rhesaces,  
Else had your godship slumbered in the dust,  
And most ungratefully you hate me for it.

ALEX. Hence from the banquet : thus far I forgive thee.

CLYT. First try (for none can want forgiveness more)

To have your own bold blasphemies forgiven,  
The shameful riots of a vicious life,  
Philotas' murder—

ALEX. Ha ! what said the traitor ?

HEPH. Clytus, withdraw ; Eumenes, force him hence :

He must not tarry ; drag him to the door.

CLYT. No, let him send me, if I must be gone,

To Philip, Attalus, Callisthenes,  
To great Parmenio, and his slaughtered sons.

ALEX. Give me a javelin.

HEPH. Hold, mighty Sir !

ALEX. Sirrah ! off !

Lest I at once strike thro' his heart and thine.

Lys. Oh, sacred Sir ! have but a moment's patience.

**ALEX.** What! hold my arms! I shall be murder'd here,  
 Like poor Darius, by my barbarous subjects.  
 Perdiccas, sound our trumpets to the camp;  
 Call all my soldiers to the court; nay, haste,  
 For there is treason plotting 'gainst my life,  
 And I shall perish ere they come to save me.  
 Where is the traitor?

**CLYT.** Sure there is none amongst us,  
 But here I stand—honest Clytus,  
 Whom the king invited to the banquet.

**ALEX.** Begone to Philip, Attalus, Callisthenes—  
 And let bold subjects learn, by thy example,  
 Not to provoke the patience of their prince.

**CLYT.** The rage of wine is drown'd in gushing blood.  
 Oh, Alexander! I have been to blame:  
 Hate me not after death; for I repent  
 That I so far have urged your noble nature.

**EUP.** 'Tis much unkind to hold me thus in doubt:  
 I pray thee clear these wonders.

**PHO.** 'Twill surprise thee,  
 When thou shalt know—

**EUP.** What?

**PHO.** To what deadly gulps  
 Of horror and despair, what cruel straits  
 Of agonizing thought I have been driven.  
 This night, ere my perplex'd bewilder'd soul  
 Could find its way—thou said'st that thou wouldest  
 chide;  
 I fear thou wilt; indeed I have done that  
 I could have wish'd t' avoid—but for a cause  
 So lovely, so beloved—

**EUP.** What dost thou mean?

I'll not indulge a thought, that thou couldst do  
 One act unworthy of thyself, thy honour,  
 And that firm zeal against these foes of Heaven,  
 Which won my heart at first to share in all  
 Thy dangers and thy fame, and wish thee mine.  
 Thou couldst not save thy life by means inglorious.

**PHO.** Alas! thou know'st me not—I'm man, frail man,  
 To error born; and who, that's man, is perfect?  
 To save my life? O no, well was it risk'd

For thee! had it been lost, 'twere not too much,  
And thou art safe;—O what wouldest thou have said,  
If I had risk'd my soul to save Eudocia!

EUDO. Ha! speak—Oh, no, be dumb—it cannot be!  
And yet thy looks are changed, thy lips grow pale.  
Why dost thou shake?—Alas! I tremble too!  
Thou couldst not, hast not sworn to Mahomet?  
PHO. No—I should first have died—nay, given up thee.  
EUDO. O Phocyas! was it well to try me thus?—  
And yet another deadly fear succeeds.  
How came these wretches hither? Who revived  
Their fainting arms to unexpected triumph?  
For while thou fought'st, and fought'st the Christian  
cause,  
These batter'd walls were rocks impregnable,  
Their towers, of adamant. But O, I fear  
Some act of thine—

PHO. Oh, I must tell thee all;  
But, pr'ythee, do not frown on me, Eudocia!  
I found the wakeful foe in midnight council,  
Resolved ere day to make a fresh attack,  
Keen for revenge, and hungry after slaughter—  
Could my rack'd soul bear that, and think of thee?  
Nay, think of thee exposed a helpless prey!  
O had the world been mine, in that extreme  
I should have given whole provinces away,  
Nay all—and thought it little for thy ransom!

EUDO. For this then—Oh—thou hast betray'd the city!  
Distrustful of the righteous powers above,  
That still protect the chaste and innocent:  
And to avert a feign'd, uncertain danger,  
Thou hast brought certain ruin on thy country!  
PHO. No, thou forget'st the friendly terms—the sword  
Which threaten'd to have fill'd the streets with blood,  
I sheath'd in peace; thy father, thou, and all  
The citizens are safe, uncaptured, free.

EUDO. Safe! free! O no—life, freedom, every good,  
Turns to a curse, if sought by wicked means.  
Yet sure it cannot be! Are these the terms  
On which we meet?—No—we can never meet  
On terms like these; the hand of death itself  
Could not have torn us from each other's arms  
Like this dire act, this more than fatal blow!

In death, the soul and body only part  
 To meet again, and be divorced no more;  
 But now—

PHO. Ha! lightning blast me! strike me,  
 Ye vengeful bolts! if this is my reward.  
 Are these my hoped-for joys! Is this the welcome  
 The wretched Phocyas meets, from her he loved  
 More than life, fame—even to his soul's distraction!

EUDO. Hast thou not help'd the slaves of Mahomet  
 To spread their impious conquest o'er thy country?  
 What welcome was there in Eudocia's power  
 She has withheld from Phocyas? But, alas!  
 'Tis thou hast blasted all our joys for ever,  
 And cut down hope, like a poor short-lived flower,  
 Never to grow again!

PHO. Cruel Eudocia!  
 If in my heart's deep anguish I've been forced  
 A while from what I was—dost thou reject me?  
 Think of the cause—

EUDO. The cause? There is no cause—  
 Not universal nature could afford  
 A cause for this. What were dominion, pomp,  
 The wealth of nations, nay of all the world,  
 The world itself, or what a thousand worlds,  
 If weigh'd with faith unspotted, heavenly truth,  
 Thoughts free from guilt, the empire of the mind,  
 And all the triumphs of a godlike breast  
 Firm and unmoved in the great cause of virtue?

PHO. How shall I answer thee?—My soul is awed,  
 And trembling owns the eternal force of reason!  
 But oh! can nothing then atone, or plead  
 For pity from thee?

EUDO. Canst thou yet undo  
 The deed that's done; recal the time that's past?  
 O, call back yesterday; call back last night,  
 Though with its fears, its dangers, its distress!  
 Bid the fair hours of innocence return,  
 When, in the lowest ebb of changeful fortune,  
 Thou wert more glorious in Eudocia's eyes,  
 Than all the pride of monarchs!—But that deed—

PHO. No more—thou waken'st in my tortured heart  
 The cruel conscious worm that stings to madness.

Oh, I'm undone!—I know it, and can bear  
To be undone for thee, but not to lose thee.

EUDO. Poor wretch!—I pity thee!—but art thou Phocyas,  
The man I loved?—I could have died with thee  
Ere thou didst this; then we had gone together,  
A glorious pair, and soar'd above the stars,  
Bright as the stars themselves; and as we pass'd  
The heavenly roads and milky ways of light  
Had heard the bless'd inhabitants with wonder  
Applaud our spotless love. But never, never  
Will I be made the cursed reward of treason,  
To seal thy doom, to bind a hellish league,  
And to ensure thy everlasting woe.

PHO. What league?—'tis ended—I renounce it—thus—  
I bend to Heaven and thee—O thou divine,  
Thou matchless image of all perfect goodness!  
Do thou but pity yet the wretched Phocyas,  
Heaven will relent, and all may yet be well.

EUDO. No—we must part. 'Twill ask whole years of sorrow  
To purge away this guilt. Then do not think  
Thy loss in me is worth one drooping tear:  
But if thou wouldst be reconciled to Heaven,  
First sacrifice to Heaven that fatal passion  
Which caused thy fall—Farewell: forget the lost—  
But how shall I ask that! I would have said,  
For thy soul's peace, forget the lost Eudocia.  
Canst thou forget her?—Oh! the killing torture  
To think 'twas love, excess of love, divorced us!  
Farewell for—still I cannot speak that word,  
These tears speak for me—O farewell—

THE END.



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